

THE Chinese Recorder

• MISSIONARY • JOURNAL •

VOL. XXIII, No. 7

JULY, 1901

SEVEN PAGES

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Shanghai

AMERICAN PROTESTANT MISSION PRESS



VALENTINE'S MEAT-JUICE

ENDORSED BY THE MEDICAL PERSONNEL OF UNITED STATES, GREAT BRITAIN AND IRELAND
AND EMPLOYED BY THE IMPEIAL, IRISH, AND GENT. HOSPITALS AND THE ARMY AND
NAVY OF THE UNITED KINGDOM.

ROCKHAM HOSPITAL, BRISTOL, ENGLAND, February 22nd, 1893.

I have used Valentine's Meat-Juice with most gratifying results in several cases.
A CASE OF POST-PARTUM HÆMORRHAGE.—Lately aged 35, but an enormous
quantity of blood; hæmorrhage was checked, but patient sank rapidly from
exhaustion; stimulants only gave temporary relief on account of inability to replace
lost blood. Gave a mixture of Meat-Juice and water 1 to 12, one teaspoonful every
ten minutes. Patient revived, pulse reappeared, respiration less sighing and more
regular, and by continuing the treatment until five bottles had been taken, she was
restored, and is to-day a happy, healthy woman.

He also gives a case of cholera infantum, and adds:—

In both cases the peculiar merit of the Meat-Juice lay in its being able to supply a
deficient medium, as near to character to the blood as can be obtained. In the
case of other preparations, more or less of digestion is necessary before assimilation
can take place; this is not so with Valentine's Meat-Juice. It is ready for instant
absorption in the stomach, upper or lower bowel. It is an excellent thing to give by
oral means, with or without brandy.

The Meat-Juice contains much nourishment, is readily absorbed, is very palatable
and is not greasy. I use it daily in hospital and private practice, and feel that
I cannot recommend it too highly.

WALTER E. LAMBUTH,

Surgeon-in-Charge, Rockham Hospital.

TESTIMONIALS.

New York.

I prescribe
Valentine's Meat-
Juice daily, and like
it better than any
preparation of the
sort I have ever
used.—J. MARION
SIMS, M.D.

GEORGE H. EL-
LIOTT, M.D., is
the British Medical
Journal, December
18th 1893 "I would
advise every country
practitioner to al-
ways carry a bottle
of Valentine's Meat-
Juice."

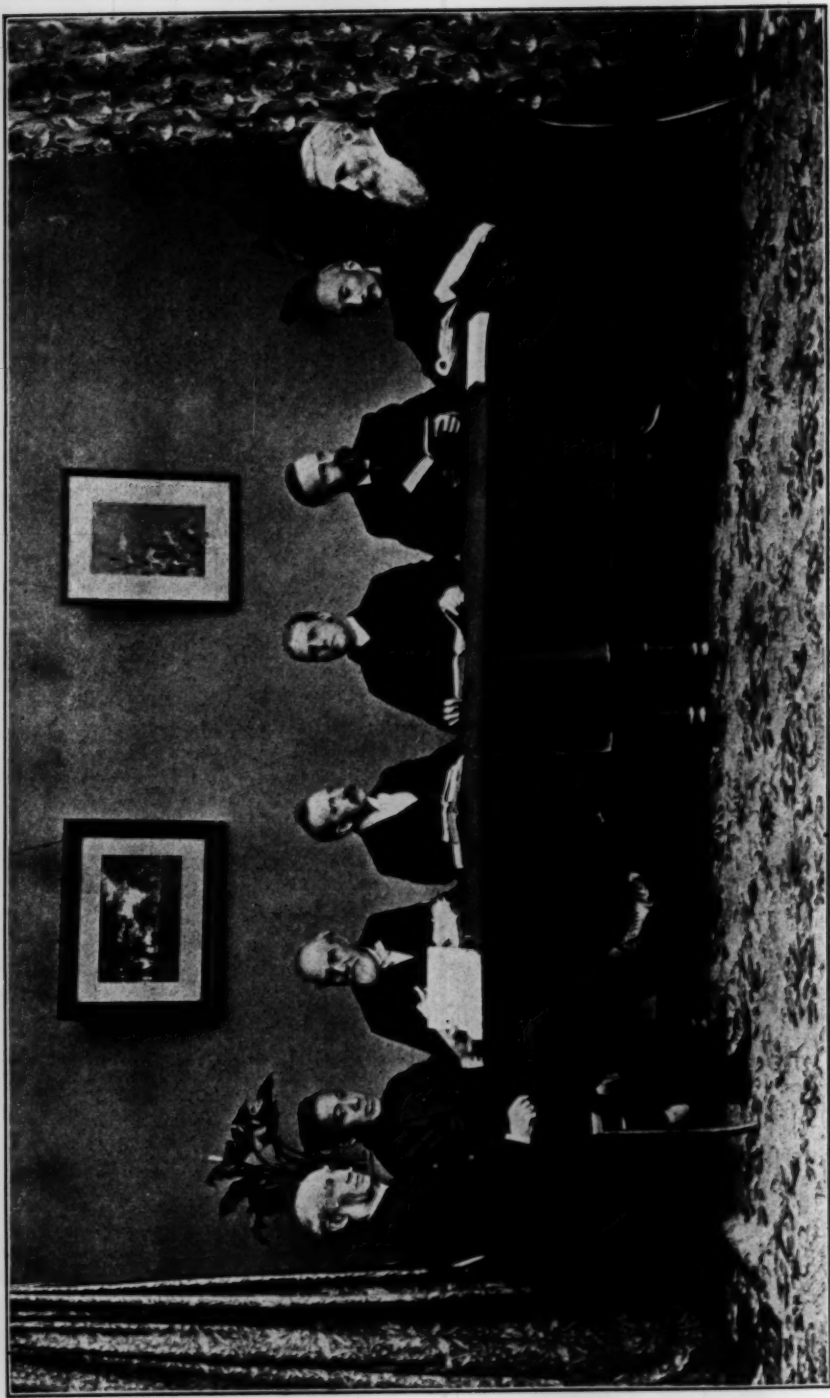
Washington, D.C.
I have used hap-
pily Valentine's Meat-
Juice and consider it
the best of these
(meat) preparations.



It was used by the
late lamented Presi-
dent Garfield, during
his long illness and
he derived great
benefit from its use.
—ROBERT HAYWARD,
M.D.

INTERNATIONAL
EXHIBITION, 1876.

REPORT ON AWARDS.
—"For excellence of
the method of its
preparation, where-
by it more nearly
reproduces the natural
state of meat, its
freedom from dis-
agreeable taste, its
fitness for immediate
absorption, and the
perfection in which
it retains its good
qualities in warm
climate."



Rev. Dr. FARNHAM, Rev. J. WARE, Rev. Dr. PARKER, Rev. J. A. SILSBY.

Mr. TSONG.

ARCHDEACON THOMSON.

Mr. SUNG.

Rev. D. H. DAVIS.

The Shanghai Colloquial Bible Translation Committee.

THE
CHINESE RECORDER
AND
Missionary Journal.

VOL. XXXII. No. 7.

JULY, 1901.

{ \$3.50 per annum, post-
paid. (Gold \$1. 75.)

China's Intellectual Thralldom and the Way of Escape.

BY REV. WILLIAM N. BREWSTER.

(Concluded from p. 300, June number.)

Part II. The Way of Escape.

THIS brings us face to face with a demand for a *solution of this difficulty*. Once recognize the direction of the road modern educationists are leading the youth of China, and no conscientious teacher can be indifferent to this demand. The limitations to his work will be so real and insurmountable that he who is working for the highest results must give his most serious attention to this problem.

It requires but the most casual reflection to realize that the solution, if there be one, must lie along the line of the *alphabet*.

The West will give to China a new science and a new religion. Why not its alphabet? Phonetic spelling is the medium for the literature of all the world, except the Far East. There must be a reason for it. Every consideration of economy and utility unite in pronouncing for its universality. The trend of this so-called utilitarian age is toward this end. It is only a question of time, when all human speech will be reduced to writing by the use of the alphabet and every people's literature will be in the language they use in their daily life. Witness the numerous languages and dialects reduced to writing chiefly by missionaries during the century just closed. Observe again the recent action of the government of Japan above referred to. And even in this Gibraltar of hieroglyphics, in nearly every dialect of China, as well as the great Mandarin language, a beginning has been made, the significance of which will be more generally realized ten years hence than now.

The need for an alphabet will become more and more keenly felt as China attempts to incorporate modern science into its educational system. Dr. Faber says (*Mind of Mencius*, translated by Hutchinson, page 10. Tokyo, 1897): "Chinese writing is altogether unsuited for the various departments of science. Present endeavours in that direction must soon increase the number of characters to a million (*e.g.*, for every plant a separate character, etc.)" The impossibility of such a task is scarcely less apparent than its uselessness. Who would learn science with such a medium? Ideas that are in common use recur frequently enough in all books to become familiar to the reader, so that the characters are readily recognized. But unusual characters, such as scientific terms and names, are seen only semi-occasionally, and few minds will be able to retain them so as to be independent of the dictionary for even a few minutes at a time. The same high authority upon the value of the Chinese hieroglyphics has also said (*China in the Light of History*, page 45): "It will be more and more evident that the Chinese writing is the strongest hindrance to the thorough scientific education of Chinese youth. This writing is very good when there is little or nothing more to learn. But if everything is dependent on a thorough and real education, then writing must become subordinate to those main interests, and the simplest form of writing is the best." When the Supreme Court has handed down a decision upon a certain point in jurisprudence, it is needless to quote a circuit judge. And when Dr. E. Faber has spoken so strongly upon this question, the opinions of other men can add or detract little from its force. No foreigner, living or dead, is better entitled to speak upon this important subject.

But the difficulties in expressing scientific ideas in Chinese writing do not stop with the fact that new characters must be manufactured. This is but the beginning of trouble. The elliptical form of expression, and the equivocal meanings to many characters, make accuracy of statement difficult and sometimes impossible. Ambiguity is the unpardonable sin in scientific authorship, yet here is where Chinese literature is most prone to manifest its total depravity. Double meaning is even considered a literary excellence in some forms of Chinese composition. How can such a medium answer the purposes of modern science? These difficulties are manifest from the very beginning in attempting to use even the primers of science in the Chinese character, and to Chinese youth they must increase with every step of advance into the to them hitherto unexplored region of scientific truth. This fact was strikingly illustrated when several highly educated literary men attempted to begin the study of modern science in the mission high school in

Hing-hua in the fall of 1898. They were utterly at sea without chart or compass. They knew all the characters, but the meaning of even the simplest statements of fact in astronomy was a blank. It all had to be explained in the colloquial as to a little child. Undoubtedly this was in part due to the former system of education that had caused partial atrophy of the thinking faculties, but certainly it was largely caused by the attempt to put the new wine of scientific truth into the old wine-skins of ancient hieroglyphics.

But what advantage would an alphabet have over the present method? Much every way, chiefly because literature would then be in the language of common speech. The importance of this can scarcely be overestimated. How difficult it is for anyone ever to get any foreign language so perfectly that it becomes the medium of his own private thinking. But here is a written language that is never spoken. The classical is not a "dead language," for death implies a former state of life, and the Wên-li never was spoken by any people. In order to use it in composition, all thought must be first mentally translated into it from the colloquial by the writer. In order to understand it, a second process of translation back again into the colloquial must be gone through by the reader. Every student of language knows how impossible it is to perfectly translate beauty of style or intricate thought. This is true even of living languages, how much more of the doubly dead unspeakable Wên-li. To any doubter upon this point, I suggest a practical experiment. Take a page of first class English composition and carefully translate it into any language of which you are a master. Then give your translation to a friend who has an equal command of both languages with yourself and ask him to put it back into English. Compare his work with the original and see how much it has lost. Yet that is what every bit of Chinese composition must go through in even a worse form than your English into another spoken language and back again. That with many the process becomes so familiar as to be unconscious and apparently automatic, does not disprove this fact. An incident in point occurred here not long ago. A veteran missionary had translated a pastoral theology from the German into colloquial Romanized. He employed a man of very high literary reputation to aid him in putting it into Wên-li for publication. All seemed to be going well for two or three chapters, when the missionary asked the scribe to read what he had written. What was the author's disgust to find that the point of many a paragraph was either missed or so dulled that the work was utterly useless. The great scholar was engaged to write upon a subject the classics had failed to treat, and his pen was unable to put on paper the unfamiliar thought which his ear heard.

The loss to the writer and reader of Chinese books because of this double process of translation can scarcely be overestimated. It is manifest that so handicapped the Chinese intellect can never do its best thinking. Indeed to the average mind it is a burden so intolerable that real thought for the purpose of composition is scarcely attempted. The usual examination essay is largely a reproduction of what has been memorized. To break these shackles upon the mental life of China, it will be necessary to give the Chinese author the privilege enjoyed by all the rest of the world, of writing in the language he uses in thought and speech.

A second advantage of the alphabet is that it reduces the amount of time consumed in learning to read to weeks instead of years. In the Hing-hua dialect the colloquial Romanized is being learned by old men past sixty years of age and by little children of six years, and all ages between. It is not an uncommon thing for illiterate villagers to learn in their leisure moments during three months to read at sight anything given to them. I have known several cases of uneducated young men passing an examination upon sight-reading after one week of study. All theories of its impracticability break down under the manifest results of fair experiment. The objections that the tones cannot be expressed, and that many words spelled the same way mean different things, can all be answered very briefly. Whatever can be spoken by the human voice, can be written phonetically. If it can be understood when spoken, it is intelligible when written. What is unintelligible when spoken, would better not be written.

But there is one objection to a colloquial literature for all China that deserves more serious attention. It is argued that many provinces, especially in South China, are broken up into numerous dialects. It will be impossible to print a large literature in each. The classical being read everywhere is the only possible universal medium of communication. The solution of this real difficulty is not far to seek. China has also a colloquial that is universal. The Mandarin is spoken in all the courts. Literary men everywhere speak it more or less. It would be far easier to teach all children to speak and read the Romanized Mandarin Colloquial than it now is for them to learn to read and write the classical. The knowledge of this language would be doubly useful; it would serve for a universal speech as well as a common literature.

But any reader who has followed me thus far, has doubtless frequently ejaculated, "*Quid bono!*" "What good this attack upon the Gibraltar of Chinese prejudice?" "This fortress is impregnable." "Why waste time in attempting the impossible?" I reply, Every form of slavery has been thus intrenched behind vested interests as

vast and apparently as adamant as now protect Chinese hieroglyphics. Yet the world has seen the overthrow of one after another of these tyrants of humanity. Witness the pedantry of the middle ages, the feudal system, the slave trade, and a long line of so-called "sacred rights" of kings and privileged classes. In the light of history who can say that the chains that bind the intellect of China are eternal? All well-informed men agree to-day to that fundamental doctrine of evolution—"the survival of the fittest." In the light of the above facts, does anyone care to argue that the system of Chinese hieroglyphics is fit to survive as the only medium for educating one-fourth of the human race? By the law of science and of experience, it will not outlast the century now opening. It will be banished to the antiquarian's junk-shop with the sedan-chair and the hand spindle. Its unfitness for the new era will before long become apparent to all but the wilfully blind.

In freeing China from this intellectual thralldom, it is the Christian missionaries that must take the lead. They are widely distributed and are in every important dialect. They are equipped by education and training for this task. It is a legitimate, indeed a necessary part of their work as missionaries, to give their illiterate converts a literature in a form that they can read. Without it an intelligent native church among the common people is impossible. It involves a great deal of labor, but no time and strength can be better expended.

But why not use a colloquial character instead of Romanizing these various dialects? This experiment has been abundantly tried, and in no place more thoroughly than in the Fuhkien province. The early missionaries at Foochow laboriously created a colloquial literature in Chinese character. The Amoy missionary pioneers chose the Roman phonetic method. After half a century of trial the relative merits of the two systems are apparent to all who know the facts. Situated as I have been since the autumn of 1890 between these two dialects, yet using neither, I have had exceptional opportunities to observe the practical workings of the two systems. There is no doubt whatever that the average of Christian intelligence is higher in the Amoy churches, and the difference is directly traceable to the superiority of the Romanized over the character colloquial. There is a growing consensus of opinion among Foochow missionaries now that the early leaders made a mistake. The younger generation are now actively at work creating a Romanized literature, and it is making fair progress against great odds because of the colloquial character. On the other hand, the Amoy missionaries are practically unanimous that their original plan was the best, and no one thinks of substituting for their easy, flexible phonetic

alphabet the difficult, clumsy colloquial character. The truth is that giving a colloquial literature in character is sacrificing permanent utility for early success. Undoubtedly it is easier and quicker to introduce. But why not give the Chinese people our best in this as well as in other truth, whether they like it at first or not? We criticise the Roman Catholics for substituting mariolatry in place of idolatry because it is easier than to teach a spiritual worship. We say, "Speak the truth, whether they will hear, or whether they will forbear." Then let us be consistent and give the people what we know will be best for the future and let the truth take care of itself. Nothing in this world is better able to stand alone.

The first requisite for accomplishing this revolution is for the foreign missionaries to see the importance of it and begin to make a Romanized literature in the various dialects, but especially in the Mandarin. Until there are books worth the reading printed in this style, we cannot reasonably expect many Chinese will make the effort to learn even the primer. We have found it important to have good literature in the Romanized that is not in the Wên-li at all. A newspaper, first monthly, and now semi-monthly, containing the latest news, local and foreign, with other carefully prepared matter, has been a very great stimulus to the people to learn to read. Such a newspaper in the Mandarin dialect is needed at once. It would have to struggle against great odds for a while, but if the editor does not grow weary in well doing, in due season he will surely reap.

Nor is it too extravagant to expect the reform government of the new China to encourage this *sine qua non* to China's resurrection. When the young and progressive Emperor and his advisors see clearly that the present system is their chief hindrance to carrying out the proposed educational reforms, they will be driven to this solution of their difficulty. Ultimately the government of China will do as that of Japan has recently done. But there must be years of time and many preparatory measures adopted before so radical a measure can be carried out. One such preliminary step might be a decree permitting the use of the Romanized colloquial as one means of securing the first degree in the civil service examinations. Let the honor be given as a reward for the candidate's eloquent use of his mother-tongue. This would not be such a radical change as it at first appears. Precedent, so dear to the Chinese mind, is right to hand, and that of the highest order. In the school of Confucius himself the second rank among the scholars was given for eloquence, 言語. This rank has been entirely neglected for two thousand years, because the unutterable written language was no help toward developing the important faculty of speech. Nor will the Chinese ever recover this lost art until they have a written colloquial.

Speech will continue to be diffuse, inaccurate, slovenly, and opaque until their pen shows them what they speak and how to correct it.

Let the Emperor by Imperial decree restore this ancient and highly useful degree to its rightful place and permit candidates to try for it in the only practicable way by colloquial essays as well as spoken addresses after the manner of oratorical contests in America, and the triumph of the phonetic alphabet in China would be speedy and complete. The stigma of non-conformity, which is so powerful an influence upon the Mongolian, would be removed. Multitudes all over the empire would begin to study the new system. The ease with which it is learned would commend it to all. In a few years it would become the common medium of communication. Ultimately the illiterates would become a minority; and with the Chinese immemorial reverence for learning, is it too sanguine to expect that the unlettered will disappear almost as entirely as in the best states in America? What progress cannot be safely predicted of China at the close of the twentieth century with the chains of its effete system of learning broken and the universal alphabet substituted in its place, opening to this wonderful people every avenue of improvement that any nation enjoys?

Bible Circulation in Japan.

BY REV. H. LOOMIS.



ARCHBISHOP Longley once said: "If I must choose between sending the man without the book, or the book without the man, then I say, Send the book without the man. The man has made mistakes and may make mistakes, but the book can make none."

But we rejoice to say that in Japan we are not shut up to this alternative. The voice of the living preacher has been and is being heard all over the land, and the book also is in the hands of the people bearing its testimony for God.

Of the early history of Bible circulation there is no record. Under the restrictions which hampered all Christian work any open and general attempt to distribute the Scriptures would not have been permitted. A copy of an elegant Bible, prepared for the various rulers of the earth by Mr. John Tappan, of Boston, was sent to Japan about 1860, but no opportunity to give it to the Emperor was found until 1872, when it was presented through the Hon. Mr. De Long, then American Minister at Yokohama.

The first copies of the Gospels were printed on blocks, which were cut secretly and kept hidden away, and the completed books

were delivered at night in small quantities, in order to avoid detection. Not until the old edicts against Christianity were removed, and there was greater freedom, did the people dare to openly possess or even read copies of the Scriptures.

In his account of the beginning of Christian work in Japan, given at the Osaka Conference in 1883, Rev. Dr. Verbeck states that previous to 1866 "large numbers of Chinese Bibles had been imported and circulated. This was continued by the missionaries for many years. The price of the books was much less than cost."

The work of Bible circulation as a distinct department of Christian effort may be said to have begun in 1872 by the opening of a Bible dépôt on one of the principal thoroughfares of Kobe; but the sales were very small, and the distribution continued to be mostly in private.

The first agency in Japan was established by the National Bible Society of Scotland in 1875. The American Bible Society followed in the early part of the next year and the British and Foreign Bible Society in 1881.

The first attempt to use a colporteur seems to have been made in 1874 by the employment of a man to visit the shipping in Yokohama, and at the same time Rev. Mr. Syle is reported to have had the opportunity, without restraint, of introducing the Scriptures to the students of the Imperial University, in which he held the chair of Moral Philosophy.

In the Report of the British and Foreign Bible Society for 1875 it is stated that "for colportage in general there is as yet no opening." At Osaka it is judged imprudent to attempt it, while Rev. Mr. Burnside, of Nagasaki, writes: "I cannot but think that any step so palpably aggressive as that of a colporteur, would be very injudicious, neither do I think it could be carried on at all any length of time, but would be put a stop to by the authorities." The same testimony was given in regard to Hakodate.

In the spring of 1876 Rev. Dr. Gulick sent a man into the province of Shimosa for the sale of Scriptures. About a week after he returned saying that he had sold two portions, and it was not only useless to try and persuade the people to buy the Scriptures, but dangerous both to himself and the purchaser.

In the Report of the National Bible Society of Scotland Mr. Robert Lilly states that there were in 1874 five depositories for the sale of Christian literature, from one of which in Tokyo there were sold 1,369 European and 1,933 Chinese Bibles and Testaments besides 487 Japanese Gospels.

With a population of whom seventy-five per cent are said to be able to read, there is an enormous demand for books, whether they

be good, bad, or indifferent. As fast as prejudice and other hindrances are removed, it is certain that there will be a large sale of Scriptures.

In a report of the British and Foreign Bible Society for 1876 is the statement that several of the converts have opened shops for the sale of Christian and general literature, and the Bible and other Christian books are to be found exposed for sale in many of the bookstores in Tokyo.

In September of 1877 an agreement was concluded with a leading Japanese bookseller in Tokyo to keep Bibles on sale. He was to receive a commission of twenty per cent; but the demand was small, and there was yet no way open for colporteurs.

Dr. Gulick reports that in 1879 several of the largest booksellers of the capital, who had hitherto been unwilling to keep Christian literature, openly keep the Scriptures on sale and send them to their subordinate or corresponding houses in the country.

One year later Dr. Gulick writes: "The day has not only dawned, but is upon us in glowing brightness, when we may sell the Scriptures with unrestricted freedom. While there is still much indifference, and while a dread of the heathen priests is often met, there does not seem to be any remaining fear of governmental interference, and we have had many indications of friendship, both of local authorities and of officials of the central government. The supply of native booksellers continues to be an important and increasing branch of our work."

Owing to the great difficulty of getting suitable men for colporteurs among the Japanese the agent of the American Bible Society resorted to the employment of foreigners, and the Rev. J. Goble began work in the fall of 1879. He constructed a unique Bible carriage, drawn by a horse, for the transportation of his books, and used a magic lantern with Scripture scenes to make himself and errand known to the people. He also had a hand-cart made for use in Tokyo, and from it were sold in little more than three months 10,203 Portions. On the 4th of January, 1880, Mr. Goble sold, single-handed, in the streets of Kyoto, 500 Portions.

The employment of salesmen or colporteurs other than Japanese was necessarily very expensive, and was not adopted to any considerable extent. It was found also that without special grace and wisdom more harm than good might be done by those thus employed.

One of the most important results of the employment of foreign colporteurs was the instruction of some of the Japanese Christians in the art of selling Scriptures. Some men who were thus taught continued for many years in the work with far more than ordinary success.

How to best distribute the Word of God in Japan is a question that has not even yet been fully and satisfactorily solved. It was expected that as in other countries it would be only requisite to find native Christians and send them out as colporteurs all over the land. This was the course adopted from the start. But in the carrying out of this plan, it has been found not only difficult, but almost impossible to get suitable men. The position of a trade was next to the lowest in the social scale, and ranked only one degree above the butchers and tanners, who were simply outcasts. On account of this public sentiment, the impoverished Samurai were ordinarily more ready to beg, or draw a jinrikisha, than take a bundle of books on their backs and go about to sell them. Only the severest poverty, and the dread of actual starvation, would ordinarily induce persons of requisite culture and ability to undertake such business.

If at last those of the higher and educated class were led to undertake the sale of Scriptures it was an exceptional man who would make a success of it. With colporteurs of no experience in business methods and the proper way to induce the people to purchase books, the work of circulating the Scriptures has always been in a more or less changeable and unsatisfactory condition.

Sometimes men of the lower or common class have been found with energy and tact, but in financial matters there was such a lack of common honesty that their continued employment was impossible. The experience of those who have had the charge of colportage is very much the same as that of business men in general; there is among the Japanese available for this work a want of ability and integrity that is essential in all successful trade.

Some years ago an attempt was made to use the native evangelists as a means of Scripture circulation; but ignorance of business methods, a want of tact in securing the sale of their books, and an almost universal inability to keep accounts and meet their financial obligations, resulted in failure.

Another consideration has had its influence in deterring missionaries as well as native preachers from book selling. Owing to the universal contempt in which all tradesmen were held, it was frequently found to be detrimental to a man's influence as a religious teacher to even offer books for sale. It is for this and other reasons that comparatively little has been done hitherto by the missionary body in the way of Bible distribution.

As an illustration of the difficulties connected with Bible distribution by the employment of native salesmen I may mention the fact that during the year 1892 eighty-two men were employed to a greater or less extent in the sale of Bibles. Of that number only some six or eight are now at work, and a part of them are too feeble

to be effective. Some have become evangelists) and in fact that is the general desire and purpose of all as soon as any society will offer a fixed salary and the more agreeable and honorable position.

In some cases colporteurs have been employed jointly by the Bible Societies and the missionaries. But this has been only exceptional, and the result has seldom been such as was desired.

At the time of union in 1890 the Bible Societies' Committee resolved to choose out the most suitable men and put them all on a salary, with the expectation that more satisfactory work would be done than by any other method; and the intention was to retain only those who proved to be satisfactory and successful.

The result was such a disappointment that after sixteen months' trial the conclusion was reached that some other plan must be resorted to. The necessity of the change was demonstrated from the fact that in the month of August, 1892, under the salary system, the total sales were 232.71 yen, an average of 3.90 yen per month for each man, and the deficit amounted to 312.71 yen.

After careful consideration it was decided to employ men on commission only, and about eight months later the total sales in one month were 233.40 yen, an average of 5.55 yen per man; and instead of a large deficit a cash surplus of 17.93 yen. An important consideration in the employment of men on commission was the fact that by such method of sales they could also dispose of other books, could work but part of the time when necessary, and then their compensation was in proportion to their ability, energy, and faithfulness.

The general dissatisfaction with the results of employing Japanese in any way as colporteurs has made it seem desirable to seek other and better means of Bible distribution.

One of these means is a more general use of the ordinary bookstores throughout Japan. Owing to the demand for Scriptures having become almost general, and prejudice against the sale having largely disappeared, it is now possible to arrange with the booksellers everywhere to keep our books as a part of their stock-in-trade. In this way we reduce the cost of sale to a minimum and keep the Scriptures constantly and publicly before the people. Our sales by commission sellers during the year 1895 were 443 Bibles, 2,415 New Testaments, and 1,090 Portions, and the cash receipts were 416 yen. During 1899 the commission sellers (mostly booksellers) sold 2,283 Bibles, 10,401 New Testaments, and 14,969 Parts. The receipts were 2,585 yen, or more than six times as much as five years before.

In the employment of colporteurs we have allowed for hotel and travelling expenses, so that the whole receipts were usually required

to pay for the sale of the books. The returns have never equalled more than 10 per cent of the value of the books. Judged by its results the sales at the bookstores is one of the most satisfactory methods of Bible distribution for Japan, and it is being pushed as circumstances permit. It has not been adopted as a matter of choice, but from what has seemed a real necessity.

About a year and a half ago Rev. Mr. Snyder began, of his own accord, trying to see what he could do in selling Scriptures, and during a large part of the time since then he has been in the employ of the Bible Societies' Committee. His time has been occupied not only in selling, but in visiting the colporteurs, the missionaries, and native evangelists or preachers, and by word and example stimulating and encouraging every one to new and earnest effort to spread the Scriptures all over Japan.

Only a part of what he has accomplished can be tabulated. But perhaps the most important result is the increase in interest and the active cooperation that has been developed among those whom he has met in his various journeys. Compared with the native salesmen his sales have been remarkable.

During the period from September 1st to December 31st, 1899, his sales of Japanese Scriptures (which were largely Portions) were 22,293 vols., and the cash value 336.13 yen. To this should be added 120 English Bibles and 293 English Testaments, sold to the soldiers on board the U. S. transports en route to Manila.

The following comparison shows the value and importance of Mr. Snyder's work. During the fourth quarter of 1899 the Japanese colporteurs sold 2,368 volumes, and the value was 459 yen. During the same period Mr. Snyder sold 17,761 volumes, and the receipts were 215 yen. Mr. Snyder actually sold more volumes in three months than all the colporteurs together during two years.

Thus has been revealed the fact that the Japanese are ready, and sometimes even eager, to buy the Scriptures if some one who knows how to do it, will only give them the opportunity. It is also apparent that the prejudice against persons who engage in the sale of religious books no longer exists to the same extent as in former years, and taking part in it does not interfere with one's usefulness. It is the earnest desire of those who have this work in charge that the success achieved by one foreigner may stimulate others, as they may have the opportunity to engage also in Scripture distribution. It is done largely by missionaries in other countries; and in fact constitutes in many of them a most effectual means of disseminating a knowledge of God and His salvation.

In one respect Bible circulation in Japan differs from that in China and probably many other fields. It was decided at the start

to place the price of Scriptures at about the cost of publication. This rule has been adhered to, and, as far as known, has proved to be a wise and proper one. As a rule the Scriptures are sold. The giving away of such books is exceptional.

After several years of experience in conducting their work separately it was plainly evident to the agents of the Bible Societies that in a field so small as Japan there was a great waste of money and many other disadvantages in trying to carry on the same work under three different organizations. It was impossible for either agent to keep close supervision of all his employees, and the presence of rival colporteurs in the same field was the occasion of constant strife and a temptation to dishonest practices on the part of the men in order to keep up their sales.

After considerable consultation it was decided that the work could be more cheaply and efficiently done if the Bible Societies would agree to a joint conduct of the work, with a duly appointed committee in charge of the whole.

To accomplish this a meeting of representative missionaries was called in 1889, at the request of the three agents, and a constitution drawn up and sent to the different Societies for their consideration.

After some time for deliberation, and with only a few slight changes in the original plan, it was adopted; and on the 1st of July, 1890, the whole work of publication and circulation of the Scriptures in Japan was entrusted to a Committee of twelve persons, in which the agents of the three Societies were included, of whom three were representatives of the British and Foreign Bible Society; three represented the National Bible Society of Scotland, and six the American Bible Society. The representation was thus arranged to correspond to the proportion of funds contributed by each Society.

The advantages of this plan have no doubt been apparent to every one who has any knowledge of the work of Bible distribution. We are happy to state that during recent years there has been entire harmony in the working of this system, which secures not only increased efficiency, but at the same time foolish rivalry among employers is prevented, needless expenditure avoided, and an instance of brotherly and Christian cooperation supplied which is valuable to all engaged in similar work in any part of the world.

The remarkable changes that have taken place in Japan in recent years is well illustrated in the history of Bible circulation. The possession of a copy of the New Testament by Motonori Murta (Wakasa), of Saga, was kept a secret for years and its study conducted in private. As late as 1882 an attempt was made by the British and Foreign Bible Society to open a Bible Depôt in Nagsaki. "It provoked such strong opposition on the part of the

people that the middle man suffered hard treatment at the hands of a mob, his goods were flung into the street, and he was turned adrift. Later on there was another disturbance which had to be quelled by the aid of the police, after considerable damage had been done to the fittings of the store." At about the same time the agent of the American Bible Society went alongside a Japanese-man-of-war lying at Uraga, but his request to be allowed to go on board was met with a refusal.

When the war occurred between Japan and China in 1894-95 permission was given by both the army and navy departments to circulate the Scriptures freely; and it may be said in general that every facility that could be expected or desired to carry on this work was given. As a rule the Bible distributor received a cordial welcome; and in some cases the troops were mustered and a special service held in connection with the gift of a pocket gospel to every man.

One who had assisted in the distribution at Hiroshima, and who was well qualified to judge of its value, wrote as follows: "Not for years, if ever, have the Bible Societies been privileged to give Christianity so strong a push forward in the Orient as by their Bible distribution among the soldiers. Direct, personal, helpful conversation was not neglected. Whenever possible the gift was accompanied with a message, a word with the Word. Every one who came within the range of this movement felt it to be strongly evangelical, and it created a profound impression."

In acknowledgment of the gift of gospels to the soldiers of the Imperial Guard, Col. Sameshima, the chief of staff, wrote as follows: "At the present time our detachment of Imperial guards feels that for both officers and men spiritual education is highly important. We are very much pleased that you have presented to us a number of Bibles, and the Prince also is exceedingly glad."

This Prince (Komatsu) was next in command to the Emperor, and in person expressed his gratitude to the agent in charge of the work.

At the suggestion of a Christian in a high official position a supply of Scriptures was forwarded by the Japanese authorities to the fleet in China; and the distribution was made by the officials.

As a permanent result of the army and navy work there has continued until the present time a more or less regular visitation to both of the naval hospitals with the most interesting and gratifying results. Something, though not so much, has also been done among the soldiers. At the earnest request of those engaged in this work a recent grant of 4,000 gospels was made for distribution among the sick and wounded who have recently returned from China.

The one crowning event was the presentation of a Bible to His Majesty the Emperor in 1895. It was accomplished through the kind offices of His Excellency, Marquis Ito, who now again resumes the high office that he has before filled with such credit to himself and such profit to his country.

An exact statement of the circulation of Scriptures cannot be given. But a conservative estimate is that since the beginning there has been fully 2,000,000 copies of Bible, Testament, and Portions distributed by sale or gift. Since the Committee was formed in 1890 to the last of June this year, the total circulation has been 29,156 Bibles, 166,371 Testaments, and 749,455 Portions, or a total of 944,000 volumes in all.

When we consider how many copies of the precious word have already been put into the hands of the people of Japan, and then turn to God's promise, "My word that goeth forth out of my mouth, shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I send it," what great reason we have for encouragement and energetic effort in the work of sowing the good seed. Converts to Christianity are not multiplying as rapidly as in former years, but the leavening power of God's precious word is evident to all. What may be the political and religious history of this country in the future no one can tell; but this we know, the renovating and enlightening influence of the revealed will of God continues the same, as the one source of light and hope, not only for Japan but the whole world.

Church Music and its Condition in the Chinese Church.

BY WANG CHUNG-YU.

HOW true is the adage, "Music is designed to prepare for heaven." The world would not be complete without it; our existence would have been dry if this inward comprehension of musical harmony had not been implanted within us. It is above all the only factor that can raise our whole being into communion with God. Alas! how sad is it to think that this, the most precious part of our nature, has oftentimes been blunted by what is called by Marx the Abergistic music, *i.e.*, music of a sensational character without having a tint of spirituality in it. But still sadder is it to see that the majority of missionaries have introduced this kind of sensational music into the Chinese church, whether from ignorance or indifferentism or some philosophies of their own. Their duty as missionaries is no doubt to bring men

to Jesus Christ; and understanding that music is a great element to elevate and augment our spiritual and religious nature, they ought to realize its importance and consider it their duty to introduce *good* music into the Chinese church. They are so particular about doctrinal points and creeds, but give so little heed to this great spiritual agency; this is a point I cannot understand. This paper, though puerile and meagre it may seem to some, yet contains my conviction that has been long pendent over my mind; and my yearning desire is to see this matter taken into consideration by the missionaries whose aim is unquestionably to better the condition of mankind and who have accomplished many things—patent to all—towards the amelioration of our country—China. I hope that they will sooner or later turn their attention to reform—if I am allowed to use the word here—the music as used in Chinese churches now throughout this empire, where it is not only dry and factitious, but it simply dwarfs the musical tastes of many and renders the worship unspiritual.

Hogarth, in his musical history, says: "The diffusion of a taste for music and the increasing elevation of its character may be regarded as a national blessing. The tendency of music is to soften and purify the mind." This idea is clearly set forth in one of the passages in Shakespeare's *Merchant of Venice*. However diversified are the theories of philosophers, musicians, and thinkers in regard to the origin and nature of music, yet they all agree that the culminating point of our being is this musical nature which is the climax of creation. It is as universal as that water is composed of two elements—hydrogen and oxygen. Wherever men are, there is music; and wherever there is music, there must exist a certain form of worship. Music, whether it puts on the garb of an *al-la-da-la* song of an Indian, or the grand symphony and oratorio of a Handel or Beethoven, is still the same outpouring of a human soul after the spiritual and ideal existence; *but* in proportion that the pure form of music is cultivated, in so far will the worship of a religion be prevented from being dragged down into a heartless languid formalism. It is just here a new element comes in: worship is good, but superstitious worship is injurious; just so, music is good, but bad music is deteriorating in its effects. I have to quote a passage from Marx's universal school of music, to which I am indebted for initiating me into the realm of music. "But its (i.e., music's) nature, like man's own, is two-fold; partaking both of the sensual (material) and the mental (spiritual). It has power to raise us from a rude and barren state of being to a higher, more susceptible, and spiritual existence; to soften and refine our feelings; to awaken in us ideas of pure and perfect humanity; to exalt us above the human

sphere to the confines of the divine, and, in this mental elevation, fill our hearts with love and holy zeal for everything that is good and noble. But this self-same power of melody and harmony may also bury the yet unrevealed indwelling spirit in the alluring waves of excited sensuality, obliterating from the soul every noble feeling and every virtuous power and gradually leading it to that thoughtlessness, that want of principle, and desire for sensual pleasure which dissolves or stifles every noble disposition, and in whose train are found those strange twins—satiety and insatiability—and that terrible condition of the mind—utter indifference.”—Sacred music has also its natures—*material* and *spiritual*. What is the difference between a Bach and a Sankey? It is at bottom a difference of materialism and spiritualism in their wide unrestricted sense. The music of Sankey is sensational, the music of Bach is spiritual, and calls forth the innermost feeling of our being. American music (I mean sacred music, *i.e.*, church music) as represented by such popular composers as Sankey, Bliss, Booth, McGranahan, etc., of whom Sankey is the typical one, is simply deteriorating in its effects, and by them it is “dragged down to the trivialities and nothingness of common life.” On this point I believe I am at great variance with many. Go with me now to what is commonly called a revival meeting in America. Certainly they use Sankey and such American writers who are, of course, their favourites. We notice that they bawl out over some choruses and refrains, and we may be led to cry out with them. What do we find in us after the meeting? Nothing! but only a faint idea that we have sung something. Our spiritual nature is still, alas, as dormant as ever. The music is sensational and superficial and cannot take root in us. Again go with me to a Church of England cathedral. There upon the very chanting of hymn, canticle, anthems, and psalms, our whole spiritual nature is awakened and is lifted up, and we feel that we are standing before the presence of God. Our every fibre is thrilled and touched from the solemn and impressive music; we are, as it were, transported into a spiritual and aerial realm. It was told that Haydn was affected to tears by the psalms sung in unison by four thousand infantine voices in St. Paul’s Cathedral, which, if they were music of Sankey’s type, could hardly perhaps affect him so. Just take at random Monk’s Eventide, “Abide with me,” and Sankey’s “Only Waiting;” the former is No. 731 and the latter No. 296 in Sankey’s sacred songs and solos. Whoever has a musical ear can distinguish the impression given by Monk’s music and that of Sankey’s; the former searches the innate existence of our mind and brings up our feelings and aspirations, while the latter, with so many swings in the music, brings us into a realm of sensationalism where our thought is en-

grossed with sensuous impressions. This Sankeyism must be discouraged. It is a contagious disease. Schumann says: "You should never play bad compositions and never listen to them when not absolutely forced to do so." It was Dawson, if I remember rightly, who tried the experiment of discouraging some boys to read trashy sensational novels by reading to them such literature as Sir Walter Scott's. The experiment was successful. This Sankeyism may be likened to those trashy novels and can only be ousted by introducing such masterpieces as Haydn's Creation, etc. It is a recognized principle in pedagogy that the best of everything should be chosen to teach boys. The same rule holds good in teaching music; children as well as men must be taught to sing *good* music; by using good music I do not mean long and complicated music, such as Haydn's Creation; I mean the music composed by such composers as Sullivan, Dyke, Monk, Bach, Mason, etc., etc. While writing I have by my side the Chautauquan Magazine, and incidentally I find this: "The fact alone makes one obligation of the decorator, and teacher to the child, paramount—they should give it only the *very best* reproductions." What is true in this case quoted, is true in music.

In order to guard me from being misunderstood, I might add that Sankey, to do him justice, has done a great deal in infusing musical taste into great masses of people in America, not by his music, mark you, but by his powerful voice in the rendering of his music; and that the music of his sort might serve very well in a meeting of the lower classes of people and in gatherings of a social nature, while it is entirely unsuitable to be used in churches. However, in these cases, it should not be used to great excess, as it might arrest the development of their musical taste.

The Chinese church, taken as a whole, is now flooded with a kind of sensational music I denounced above—the Sankeyism. In Hongkong at present, except the Basel, Rhenish, Berlin and Church Missions—I might mention the self-supporting church where pastor Wong has lately introduced music of a higher type—where the music in use is *good* and spiritual, all the churches, especially those of American denominations, are affected with sensational music; their favourites are Sankey, Bliss, Root, McGranahan and a lot of third, fourth, etc., class musicians so called, while they know nothing of Dyke, Elliott, Sullivan, Bach, etc., much less of Handel, Beethoven, etc. The same thing can be said of the churches at Shanghai and Tientsin, where there are few exceptions. I feel no worship when such sensual and material music is used. My experience goes to show that when good music is used, they sing it with spiritual meaning; when bad music is used, they sing it with no meaning at all. In all the foreign churches that I have come across in Hong-

kong, Shanghai, and Tientsin, I have not noticed one instance where such hymn books as Sankey's sacred Songs and Solos, Songs of Victory, and many sorts of American hymns couched up under some titles are used; and it is a point that baffles my reason very much, the point that such musical selections as I have just enumerated, that are considered improper in foreign churches, should be used indiscriminately in Chinese churches. Moreover, some missionaries, thinking they have stricken a new path, have made use of Chinese native songs for religious service, disregarding its sensual character and nature; it is really demoralizing and is unfit for religious purposes when the song sung conjures up by association the many bad and sometimes immoral ideas with which such songs are associated. We must know that the art of Chinese music has been practically lost and the existing songs are never sung by gentlemen, and are, as a rule, used in theatres and sung by the lower classes of people. Even if the songs are not connected with immoral ideas, yet its music drags us down to the sensual and material phase of life. I hope that missionaries will take special note of this.

It has been strongly urged that as the Chinese have no musical ear and musical harmony is beyond their comprehension, it is useless to initiate them into the music of Bach, Dyke, Handel, etc.; and, the music tinged with the sensationalism of the Sankey type, being much more simple, should be the only music they are to know for the sake of a display of a formal worship. Such argument—if it were argument at all—cannot stand in the light of reason and fact. To say that we Chinese cannot comprehend music of a higher type is equivalent to saying that the Chinese cannot comprehend the high moral and spiritual teaching of Jesus Christ, which is contrary to theory and fact. Musical nature is not a quantity, it is a quality; and this nature only requires proper stimulation to be awakened. It is quite true that the Chinese taste of music is dormant, but this gives us stronger reason to cultivate it by the use of good music. The fact that you are weak, shows that you ought to take good and nutritive food; the fact that you are sinful, impels you to take moral and spiritual lessons; similarly, the fact that your musical taste is moribund, requires proper training in good and spiritual music. Spiritual music is not harder to learn than sensational music. Take again Monk's "Abide with me" and Sankey's "Only Waiting." According to my opinion it is easier to learn the music of the former than that of the latter. No doubt there are exceptions. A few years ago I heard from a missionary that Handel's Hallelujah Chorus was excellently executed by the students of Tungchow College. No one will say that the girls in the Berlin Foundling House and in St. Stephen's Church in Hongkong cannot execute the proper move-

ments and expressions of the good and even complicated music they use, if he will go there and hear with his own ear. No one will deny them the simple name singer when he heard the excellent rendering of music at Christmas time. These examples serve to show that what the Chinese lack is not musical taste but proper instruction which the missionaries ought to take the trouble—whatever it will cost them—to give. I know personally many girls and boys who, when given proper instruction, can become good singers; but, alas! their musical taste has been dwarfed and they have lost sight of the *spirituality* of it; why? because they have been taught to sing such hymns as I term sensational. In short, it is better to learn one piece of good music than to learn ten pieces of bad music.

The Chinese church is waiting some one to free her from this contagion of sensationalism.

In conclusion, I might suggest that a committee should be formed from among the missionaries to discuss and to reform the church music as used in Chinese churches at present.

The Meaning of the Word 神.

BY REV. C. W. MATEER, D.D., LL.D.

(Continued from p. 290, June number.)

That Shên means god rather than spirit is shown by the language used and the acts performed with reference to the Shên.

Man is a religious being, and his religious nature has for its object god or the gods. It expresses itself in language and acts which have been substantially the same in all ages and nations. If therefore the language and acts by which the Chinese give expression to their religious nature, center on the word *Shên*, this fact furnishes a very cogent proof that *Shên* means god. To show that this is the fact I offer the following citations. They are somewhat numerous, owing to the breadth of the subject, yet they are only specimens of thousands that could be furnished. For the sake of greater perspicuity I have divided them into classes.

I. To serve, to minister to. 事, 奉, 馭.

(1). 魏主曰若能以道事神不迎自來. 通鑑綱目.

The Lord of Wei said, if you are able to serve the gods as they should be served, they will come without inviting.

(2). 至於武王昭前之光明而加之以慈和, 事神保民莫不欣喜. 穆天子傳.

As to king Woo he shed luster on the glory of the past, adding to it mercy and peace. There was nothing concerning the serving of the gods or the governing of the people in which he did not delight.

(3). 古者先王既有天下, 又崇立上帝明神, 而敬事之. 國語.

The ancient rulers, when they obtained the kingdom, instituted the worship of the illustrious god Shang Te and reverently served him.

(4). 盡心爲民爲忠, 誠實事神爲信. 左傳註.

To labor for the people with all the heart, is loyalty; to serve the gods with sincerity, is faithfulness.

(5). 至事神治人亦非敬不可也. 書經註.

As to serving the gods and governing the people, it is impossible to succeed without reverence.

(6). 前廟以奉神, 後寢以藏衣. 詩經註.

The temple in front is ministering to the gods, and the sleeping hall behind is for storing the (sacred) vestments.

(7). 王社內有壇以奉神, 外有墪以爲垣. 周禮.

Within the royal demesne was an altar for the worship of the gods, and without was an embankment which served as a wall.

(8). 一曰祭祀以馭其神. 周禮.

One is sacrifice which is presented to the gods.

II. To worship, honor, reverence, respect. 禮, 拜, 敬, 尊, 恭.

(1). 禮不止交神, 而以交神爲主. 書經註.

Worship includes more than communion with the gods, yet communion with the gods is the chief part of it.

(2). 禮神謂祭天也. 文選註.

By worshipping god (or the gods) is meant sacrificing to heaven.

(3). 我也爲民之憂而求助於神, 凡可以禮祀者皆未嘗絕之. 詩經註.

I also, on account of the distress of the people, have sought help of the gods. There are none that may be worshipped by sacrifices that I have not sought to.

(4). 此言主祭者十日齋戒帶劍佩玉以禮神也. 屈子註.

This is said of the master of sacrifices, who fasted ten days, girded on his sword and put on his jewels in order to worship the gods.

(5). 列行善之目曰敬天地禮神明奉祖先孝雙親守王法重師尊. 文昌帝君救世文.

The list of good works is—respect heaven and earth, worship the gods, honor your ancestors, obey your parents, keep the laws, and respect your teachers.

(6). 見神佛不禮拜爲一過. 信心錄.

To see a god or a Buddha and not worship is a sin.

(7). 李元茂已高高的作了一個揖, 然後徐徐跪下如拜神的, 拜了四拜. 品花寶鑑.

Li Yuen-mao having made a profound bow, afterwards reverently kneeled down and made obeisance four times, after the manner of one worshipping the gods.

(8). 襄子再拜受三神之令.

史記.

Yang Tsi worshipped again, and received the commands of the three gods.

(9). 民奉其君愛之如父母,仰之如日月,敬之如神明,畏之如雷霆.

通鑑綱目.

The people honor their prince, loving him as father and mother, looking up to him as to the sun and moon, reverencing him as they do the gods and fearing him as they do the thunder.

(10). 務民之義,敬鬼神而遠之,可謂知矣. 論語.

To have a care for the virtue of the people, to reverence the gods, yet keep aloof from them, may be called wisdom.

(11). 敬而不瀆,故神降之嘉生.

國語.

He revered the gods and did not profane them, therefore they sent down good things.

(12). 祭服必致美者,所以恭敬乎鬼神. 論語註

Sacrificial vestments should be the best in order to show respect to the gods.

(13). 皇帝祇肅舊禮,尊重神明,即告于祖宗,而不敢失. 前漢.

The Emperor carefully observed the old forms and reverently honored the gods, and thus made announcement to his ancestors, not daring to omit anything.

(14). 殷人尊神率民以事神.

禮記.

The men of Yin (the imperial family) honored the gods and led the people also to serve the gods.

(15). 敢請尊靈降居神位,恭神奠獻遂燎脂于廬炭上. 性理大全.

"I venture to invite the honorable spirit to descend to your divine seat," and doing reverence to the god with libations and offerings, he forthwith burned the fat upon the coals.

(16). 禮者君之大柄也,所以別嫌明微,慎鬼神,考制度,別仁義. 禮記.

Rites are the chief reliance of princes. By them suspicions are avoided, secrets are revealed, the gods are honored, laws are tested, and mercy and justice are distinguished.

III. To pray, beseech, supplicate, ask of, implore, petition. 祈, 禱, 祝, 求, 告, 索, 乞, 徵.

(1). 昔虢公祈神,神賜之土田.

孔叢子.

In ancient times Prince Kuo prayed to the god, and the god gave him land.

(2). 群臣請祈禱神祇.

通鑑綱目.

The host of princes asked him to pray to the gods of heaven and earth.

(3). 使太祝祈神只求早死.

東周列國志.

He sent the chaplain to pray that he might speedily die.

(4). 禱者悔過遷善以祈神之佑也. 四書味根錄.

To pray is to repent and reform in order to beseech the protection of god (or the gods.)

(5). 乃請自以身禱於神.

史記.

He (the general) asked the king himself to pray to the gods.

(6). 不料服藥無功, 禱神不效.

快心編

Unexpectedly the medicine was ineffectual, and prayers to the gods were unavailing.

(7). 只好心裏轉念, 暗祝神明護却.

快心編.

There is no way but to change your mind and invoke the protection of the gods.

(8). 祝神無驗.

信心錄

He invoked the gods without effect.

(9). 孔氏曰請神加殃謂之詛, 以言告神謂之祝.

書經註.

Mu Kung says: To ask the gods to send punishment, is to curse; to supplicate the gods with words, is to bless.

(10). 齋戒以告鬼神.

史記.

He fasted and purified himself, in order to petition the gods.

(11). 爲有災變號呼告于神以求福.

周禮會通註.

Because of the disasters and revolutions he cried aloud to the gods and prayed for a blessing.

(12). 祝史奉牲以告神.

古文觀止.

The chaplain presented victims, so as to petition the gods.

(13). 要誓以告神.

左傳註.

He wished to take an oath in order to make it known to the gods.

(14). 孝子求神非一處也.

通鑑綱目.

The dutiful son prays to the gods—not in one place only.

(15). 求神自秦始皇漢武始.

通鑑綱目.

Praying to the gods (for immortality) began from Chin Tzihwang and Han Woo.

(16). 今朝立志行善, 明日就望福報, 求神感應.

率性剛微.

This morning you resolve to be good, and to-morrow you expect your reward and pray to the gods to respond.

(17). 呪咀者誓於神也, 求直者求神速報也.

信心錄.

To curse is to call on the gods with an oath. To invoke justice is to call on the gods for quick revenge, etc.

(18). 夫國有凶荒則索鬼神而祭之以求消災弭禍之應.

詩經註.

When there is famine in the land, they (the princes) seek to the gods with sacrifices, praying for a response which will remove the calamity.

(19). 索鬼神爲民祈福, 除盜賊爲民去害.

周禮精義.

He (the king) seeks to the gods to implore blessing for the people, and exterminates robbers so as to remove evil from the people.

(20). 若寶下地命也有殃, 乞神昭鑒妝寶歸藏. 咫聞錄.

If the ingot (of silver) should fall to the earth it might injure life, so he prayed to the gods to watch over it and return the ingot to its place.

(21). 宋襄公圖霸故使邾殺鄫子爲犧牲以祭之欲徼福于神以屬東夷之衆. 左傳註.

Yang, the prince of Sung, planned to usurp the empire, and therefore ordered (the prince of) Chü to kill the prince of Tung and offer him as a sacrificial victim for the purpose of invoking a blessing from the gods and bringing into subjection the host of the eastern barbarians.

(22). 王之職主於敬民而已徼福於神非王之事也. 書經註.

The duty of a king is simply to strive for the good of the people; imploring blessings from the gods is not his business.

IV. To sacrifice, present offerings, offer to. 祭祀獻供享祠.

(1). 祭如在祭神如神在.

論語.

Sacrifice to ancestors as if they were present, and to the gods as if they were present.

(2). 楚茨極言祭祀所以事神受福之節. 詩經註.

The Tsou Tze section fully sets forth sacrifices as being the rites by which the gods are served and blessings obtained.

(3). 南方人常食羸蟬得人之由則用以祭神, 復以其骨爲醬而食之. 楚辭.

The people of the south practice eating mussels, and if they obtain human flesh they offer it to the gods, and afterwards make soup of the bones and eat it.

(4). 天子祭海內之神.

博物志.

The Emperor sacrifices to the gods within the (four) seas.

(5). 神事祭祀也.

國語.

The affairs of the gods, that is, sacrifices.

(6). 祭祀以事神, 飲食以養生, 喪紀以送死, 皆有禁令不得失禮法也. 周禮精義.

Sacrifices are for the service of the gods, food and drink for supporting the living, funeral rites for disposing of the dead,—all have their rules, and the appropriate order must not be neglected.

(7). 古者祀神, 神卽降之.

穆傳註疏.

When the ancients sacrificed to the gods, the gods descended.

(8). 故有五行之官實列受氏姓, 封爲上公, 祀爲貴神. 左傳.

Hence these are the rules of the five elements, who are, in fact, arranged with names and surnames, being appointed to be high princes and to be sacrificed to as superior gods.

(9). 享牛, 獻神之牛.

周禮精義.

A votive cow is a cow to be offered to the gods.

(10). 詩曰佩玉璫璫,言已供神有道。 文選。
The book of poetry speaks of wearing the tinkling jewels, which indicates that in making offerings to the gods there is a rule.

(11). 香必潔淨,方可供神。 信心錄。
Incense must be clean before it can be offered to the gods.

(12). 壽宮,供神之處。 經餘必讀。
The longevity temple is a place for presenting offerings to the gods.

(13). 夏四月幸不其祠神人于交門功。 前漢。
In the summer in the fourth month the Emperor came to Pu-k'ee and sacrificed to the divine man at Chiao-mân-kung.

(14). 精米所以享神。 經餘必讀。
The fine rice is for offering the gods.

V. To communicate with, to have intercourse with, to reach.
 通,交,達。

(1). 孔子曰孝弟之至通於神明,光於四海。 信心錄。
Confucius says the perfectly dutiful have communion with the gods, and their reputation spreads over the world.

(2). 帝欲與神通,宮室被服不似神,則神物不至。 神仙鑑。
The Emperor wishes to communicate with the gods, but if the temple and vestments are not appropriate to the gods, then the gods will not hear.

(3). 宓戲氏之所以順天地,通神明,類萬物之情也。 前漢。
By which Mi Hi harmonized heaven and earth, communicated with the gods, and arranged everything according to its nature.

(4). 真正是錢能通神,不多一會王太放出。 昇仙傳。
In very deed money can reach the gods, for in a short time Wang Tai was released.

(5). 齋所以交神故致潔。 上論註。
Purification is in order to hold intercourse with the gods, hence cleanliness is necessary.

(6). 古之祭者七日戒三日齋致其誠敬以交於神明。 王明陽全集。

When the ancients sacrificed they practised abstinence seven days and fasted three days, so as to secure sincerity and reverence in order thus to hold communion with the gods.

(7). 今世之孝子慈親各盡心以達神明。 夢遊集。
In these days dutiful sons and affectionate parents each do their utmost in order to reach the gods.

VI. To move, to influence, to call down. 感,格,降。

(1). 書曰至誠感神。 通鑑綱目。
The Shoo (king) says, Perfect sincerity moves the gods.

(2). 此是祝願之詞重士之能感神不重神之能福士。 詩經註。

This is the language of prayer. Stress is laid on the fact that the supplicant can move the gods, not in the fact that the gods can bless the supplicant.

(3). 此皆禮神之物，不敢有加於舊，而祝史告必以誠信或者感格神明而可以戰乎。 古文觀止。

These all are things for the worship of the gods, and we must not venture to add to the old custom, but the chaplain must be sincere in making supplication, and perhaps they may be moved and we can give battle.

(4). 夫事有終始，而敬無間斷，則所以格神者有道矣，由是神之格思自錫以胡考之休。 詩經註。

Things have a beginning and end, but piety is unceasing and the means of moving the gods is consonant with right reason, hence when the gods descend they give the blessing of long life.

(5). 椒香物所以降神。 屈子註。

Shū is a sort of incense used to call down the gods.

(6). 用鬱鬯灌地以降神則惟天子諸侯有之。 性理大全。

Use the thick wine to pour out an oblation on the earth, which only the Emperor and the princes may do, in order to induce the gods to descend.

(7). 惟性喜鬼怪左道之術常有道人及女巫歌謳擊鼓下神。

Hwoü by nature delighted in marvels and heretical devices. He constantly had priests and sorceresses chanting and drumming to bring down the gods.

(8). 我有召軍符役召鬼神。 神仙鑑。

I have a summon-soldier-charm by which I summon and use the gods.

(9). 聞直塘道士能召神。 信心錄。

He heard that in Chih Tang there was a priest that could call down the gods.

VII. To praise, celebrate the praises of. 頌，讚，美。

(1). 夫頌以告神明者也。 詩經註。

Chanting is in order to make known our mind to the gods.

(2). 此蓋更爲衆人之詞以讚神之美。 楚辭。

This again is the language of all in praising the excellence of the gods.

(3). 假言周于天地讚于神明。 前漢。

To avail of, means spreading through heaven and earth and giving praise to the gods.

(4). 登歌再終，下奏休成之樂，美神明既饗也。 前漢。

Having ascended (the platform) and sung again they descended and chanted the propitiatory song, praising the gods for having accepted the sacrifices.

VIII. To thank. 謝, 酬, 賽.

(1) 因復向神明拜謝.

快心初集.

Hence he turned again to the gods and gave thanks.

(2) 遣王欽若奉詔往玉泉山祠下, 致祭以謝神功. 搜神記.

He (the Emperor) sent Wang Ch'in Joa with a dispatch to the ancestral temple on the Yü Ch'üen Mountain to offer sacrifice as a thankoffering for the services of the gods.

(3) 均議各出分金, 演戲酬神.

咫聞錄.

All agreed together to give each a quota of silver to celebrate a theatrical and thank the gods.

(4) 曾孫之來又禮祀四方之神而賽禱焉.

詩經註.

When the great grandchildren came they also reverently sacrificed to the gods of the four regions and went through with ceremonial invocations.

(5) 沈尹戌, 聞郊外賽神者, 皆呪咀令尹. 列國志.

Chin I-shü heard all those who were in the fields having a procession in honor of the gods, cursing the prime minister.

IX. To please, to gratify, to flatter. 樂, 娛, 媚.

(1) 俗好祀必作樂歌以樂神.

楚辭.

According to custom they were given to offering sacrifices, and these were always attended with playing and chanting in order to please the gods.

(2) 舉枹擊鼓, 使巫緩節而舞, 徐歌相和, 以樂神也. 屈子註.

Lifting up the drumstick to beat, so that the priestess might gesticulate in measured time, also slowly chanting in unison so as to gratify the god.

(3) 亦言於粉棚之下, 歌舞以娛神也.

前漢.

It is also said that they sang and danced under the white elm for the gratifying of the god.

(4) 媚神不如孝親.

家寶.

It is better to honor parents than to flatter the gods.

(5) 作虛辭以求媚於神.

左傳.

Making empty professions to flatter the gods.

X. To swear by, to take an oath, to curse. 盟, 誓, 詛, 引.

(1) 盟者恐負約而盟於神, 明其久要, 詛者既負約而詛神令其必禍.

周禮精義.

An oath is taken when fearing, lest a covenant should be broken; men swear by the gods to show the lasting importance of the affair. A curse is invoked when the covenant being already broken, the gods are adjured not to fail in punishing.

(2) 孔子曰要盟也神不聽.

通鑑綱目.

Confucius said, a forced oath the gods do not hear.

(3) 孟任遂割臂血誓神.

列國志.

Méng Jèn at once cut her arm and swore to the gods by the blood.

(4). 賈薈聽了不覺忙起來連忙賭神發誓。 紅樓夢。

When he heard it Chia Ch'iang involuntarily sprang up and hurriedly appealed to the gods with an oath.

(5). 毀人稱直, 罵神稱正, 指天地以證鄙懷, 引神明而見猥事。 信心錄。

They slander men, yet declare they are truthful. They revile the gods, yet say they are righteous. They appeal to heaven and earth to bear witness to their wicked designs and call on the gods to search their evil deeds.

(6). 當下重寫祝文, 對神罰誓。 快心初集。

He at once wrote out a grievous invocation, invoking the punishment of the gods with an oath.

XI. To fear. 懼, 畏。

(1). 天下靡然從之相懼以神, 相惑以怪。 神仙鑑。

All the world recklessly followed him, fearing him as a god and duped by him as by a demon.

(2). 人即不畏王法未有不畏鬼神者。 信心錄。

There are those who do not fear human laws, but there are none who do not fear the gods.

(3). 然世人畏神而敬佛, 雖顛人而醉酒, 尙悚然知皈。 夢遊集。

Yet men fear the gods and reverence the Buddhas, so that even lunatics and drunken men know enough to tremble and obey.

(4). 且爾亦知鬼神之可畏乎。 書經註。

Do you not know that the gods are to be feared?

XII. To sin against, to provoke, to anger, to offend. 罪於, 得罪, 怒, 觸。

(1). 同舍謂其獲罪於神, 使備牲酒往謝。 劍俠傳。

His associates said he had sinned against the gods, and they had him prepare a victim and wine and go and confess.

(2). 無心中得罪鬼神默默代消除。 家寶。

When one sins unintentionally the gods quietly wash it away.

(3). 犯人者有亂亡之患, 犯神者有疾矢之禍。 前漢。

He that sins against men, will suffer rebellion and defeat, but he that sins against the gods, will be visited with sickness and death.

(4). 天譴神怒而致邦國之殄瘁也。 詩經註。

Heaven reproves and the gods are angered, causing the destruction of the kingdom.

(5). 離民怒神而求利焉, 不亦難乎。 國語。

Estranging the people, provoking the gods, will it not be hard for him to get the advantage he prays for?

(6). 假行竊名最觸神怒, 夫博名於人而干怒於神豈爲善計. 應驗錄.

He who steals a good name by hypocritical deeds greatly offends the gods. Is it a wise plan to secure a good name among men at the expense of offending the gods?

(7). 賞與刑不設, 則人之情, 又何苦而抗天觸神, 忤雷霆哉. 唐宋八家.

If no rewards and punishments were fixed what would hinder human nature from opposing heaven, offending the gods, and despising the thunderbolts?

XIII. To blaspheme, profane, insult, revile. 褻, 瀆, 慢, 詆, 欺罵.

(1). 神明不可褻亦不可詬. 信心錄.

The gods should not be blasphemed, neither should they be bribed.

(2). 天下嘗有言曰, 叛父母, 褻神明, 則雷霆下擊之. 唐宋八家.

In all the world men say, the thunderbolts will descend and strike him who rebels against his parents and blasphemes the gods.

(3). 周人強民未瀆神而賞爵刑罰窮矣. 禮記.

The rulers of Chou oppressed the people, but did not blaspheme the gods; rewards and punishments being used to the utmost.

(4). 毋瀆神, 毋循枉毋測未至. 小學纂註.

Do not speak irreverently of the gods, do not follow the vicious, nor pry into the future.

(5). 陷瀆鬼神者, 必不務民義. 四書味根錄.

He that hypocritically pays court to the gods will certainly not labor for the virtue of the people.

(6). 帝武乙慢神而震死. 史記.

The Emperor Wu I insulted the gods, and a thunderbolt struck him dead.

(7). 噫神宗於神尙敢慢之, 其於民也何有. 通鑑綱目.

Alas! if Shên Tsung dares to insult even the gods what will he do to the people?

(8). 敢於慢神, 謂祭祀爲無益而不之舉. 書經註.

He dared to despise the gods saying that sacrifice was of no use, and he would not offer any.

(9). 輕呪者必慢神. 列國志.

He that lightly takes an oath certainly insults the gods.

(10). 無神何告, 若有不可誣也. 左傳.

If there are no gods why pray? If there are you should not slander them.

(11). 下民微細猶不可詐, 況於上天神明而可欺哉. 前漢.

If the insignificant people should not be cheated, how much more should not the gods of heaven be insulted?

(12). 罵神已大悖聖人之教矣, 尙得謂之正乎. 信心錄

To revile the gods is grossly to violate the teaching of the sages; how then can it be called correct?

XIV. To build temples to, to make images of.

(1). 我們老太太, 太太都是善人, 就是合家大小也
都好善喜捨, 最愛修廟塑神. 紅樓夢

Our grandmother and mother were both pious people, and the whole family, great and small, did good, relieved the poor, and delighted in repairing temples and making (images of the) gods.

(2). 又鑄銅爲九州鼎, 及十二神, 皆高一丈, 各置其方. 通鑑綱目

He also cast copper censers for the nine states, together with twelve gods, each ten feet high, and set each in its proper place.

XV. To welcome, to invite, to bid adieu to, to dismiss. 迎, 送,

辭, 接, 請.

(1). 知神將降而往迎之. 屈子註

Knowing that the god was about to descend, he sent out to meet him.

(2). 大祝迎神于廟門. 前漢

The chaplain welcomed the god at the door of the temple.

(3). 以樂送神. 前漢

He dismissed the god with music.

(4). 夜漏未盡, 七刻初納, 進熟獻送神. 後漢

Before the end of the watch near the end of the hour, the cooked meats were presented, and they bade adieu to the god.

(5). 祝啟門, 主人以下, 入哭辭神. 性理大全

The chaplain opens the door, and all below the king enter and weep, bidding adieu to the god.

(6). 爲神敷席也, 至此使親接神. 儀禮註疏

He spread out a mat for the god, and advancing to this point he received the god in person.

(7). 又笑道, 就是你真請了神來我也不怕. 紅樓夢

He also laughed, saying, even if in very deed you had invited a god to come with you, I would not fear.

XVI. To justify oneself, to have a good conscience. 質

(1). 存心無欺, 可質鬼神. 信心錄

He that keeps his heart from deceit, stands justified before the gods.

(2). 質諸鬼神, 知天也. 中庸

He who is unabashed before the gods, knows heaven.

(3). 殺牲取血以質鬼神. 孟子註

Victims are slain and the blood taken in order to justification before the gods.

(4). 所作所爲的事無不可以對天地質鬼神. 家寶.

In all his actions there is nothing in which he does not approve himself to heaven and earth and have a good conscience towards the gods.

(5). 自今以後, 誓與心盟, 徹骨徹髓, 掃空巢穴, 務令念念可質鬼神. 王龍谿全集.

From this time I resolved in my heart with an oath reaching to the joints and marrow that I would search in every corner and crevice and that in every thought and plan I would clear myself to the gods.

The above examples are sufficient, I think, to prove that the language which gives expression to the religious nature of the Chinese, centers in the word *Shên*. The various forms of expression contained in these examples, constitute the staple forms of the Chinese language on the subjects referred to. Let it not be supposed that this is a special list collected to support a theory. It might be extended to almost any extent; on most of the heads thousands of examples could be found. No doubt a number of these words, such as, to serve, to worship, to reverence, to sacrifice to, may be found used with *Te* or *Shang Te*. This is to be expected, seeing that *Shang Te* is the highest of the "gods." This is but a special case of the idea expressed by the generic term *Shên*. In like manner these words are occasionally connected with *Foo* 佛 or with *Pu Sa* 菩薩, or with the name of any particular god. It still remains, however, that *Shên* is THE word with which ALL these various verbs are connected, and the connection is not occasional or specific, but constant, natural, and generic. It should be noted also that whenever definitions of religious terms are given, as in six or seven of the above examples, the word *Shên* naturally comes in in its generic sense. In such cases no other word in the language will take its place.


Now I ask the student of this question to look carefully at the various words illustrated above and to consider impartially their character and bearing. Note that the *Shên* are the beings whom the Chinese serve, reverence, worship, pray to, invoke, and fear; to whom they sacrifice, present offerings, give thanks, offer praise and perform rites; in whose name they swear and to whom they make vows; whom bad men revile, insult, blaspheme, flatter and bribe; of whom images are made and to whom temples are dedicated. With reference to what class of beings have mankind generally used such language and performed such acts as these? What is the analogy of universal history? Suppose that in the process of

deciphering the hieroglyphics of Egypt, or the arrow-head inscriptions of Assyria, a symbol had been found, used as we have just seen the word *Shên* is used, would it ever have entered the head of Champollion, Oppert or Rawlinson to render it anything but "god?" Spirits, as such, are not served, revered, supplicated, sacrificed to, etc. From a Christian point of view, gods are spirits, it is true, but heathen nations do not call their gods spirits; and especially when they are in the act of doing the things referred to above they do not speak of them as spirits, but as gods. Let us not lose sight of the fact that a spirit is simply an invisible intelligent being, and nothing more. Now what is there in this idea to call forth such acts of service, worship, prayer, sacrifice, etc.? Is it not as plain as anything could possibly be that these acts presuppose and imply power, authority and virtue in the beings so addressed, that is, they are more than *spirits*, they are *GODS*?

(To be continued.)

Our Three Classes of Converts.

BY REV. F. OHLINGER.

E find the type—the ancestry, so to speak—of each class among God's ancient people.

I.

The *first*, and in new missions usually, though not necessarily the largest class, are those converts who look for miracles of preservation. They comprehend all they have in mind in identifying themselves with us under the term *P'ing An* (平安) and in almost the identical words of the Patriarch, attempt to "drive a bargain" with the newly-found deity. Like Jacob they make a vow, (Genesis xxviii: 20-22) saying they will abandon idolatry, etc., provided they are prospered in their temporal affairs, provided a son is born unto them, provided the family is exempt from sickness, provided the domestic animals cast their young in safety, etc., etc., reserving to themselves the privilege (?) of returning to their idols in case these blessings fail. What the Patriarch would have done had Jehovah failed him to any serious degree, or rather, had he not advanced spiritually to the Peniel experience, we are left to surmise. What the converts from heathenism do who are disappointed in their expectations as regards temporal prosperity and who fail to advance spiritually, any missionary of a few years' experience can tell.

What such converts are worth practically and prospectively to the cause of Christ the history of missions plainly shows, and the divine treatment of wayward Israel more than suggests how they should be treated by the missionary.

At times in the wilderness Israel's whole creed could have been written in one sentence, and that would have read: I believe in having three round meals with occasional refreshments every day. Of little use did it seem to remind them of the mighty miracles that had opened the way for their escape from bondage. They were miracle-hardened. Only that which appealed to the flesh and stood in relation to the stomach was appreciated; all values were determined by the palate; like babes they referred everything to their lips. To slip into rebellion and idolatry was as easy for them as it is for the seal to slip off his ice flow into the water. This tendency was ever before the eyes of their leaders, judges and prophets when these were not themselves also carried away by the prevailing spirit of belly service. Rom. xvi. 18; Phil. iii. 19. The wily tempter would fain have appealed to this morbid bread-seeking in his attempt to conquer the fasting Saviour; the disciples thought bread sufficiently important to be coupled with a serious warning by the Master (Matt. 16), and the people of Tiberias gave themselves not a little trouble to follow after and overtake Jesus (not because they had seen a miracle) because they had eaten of the loaves and were filled. John vi. 22-26. Jesus met no idolatrous Jews in his earthly ministry; the rigors of the captivity had eradicated the tendency to worship strange gods and the spirit of proselytizing had taken its place. The multitude, however, still manifested the national morbid bread passion, and this received due attention in the Lord's Prayer and in Christ's remarks on the "bread of Life," "the bread that cometh down from heaven," etc. His rebuke is wonderfully mild. He seems to treat it as a weakness, and continues his loving ministrations. Doubtless some of these seekers of the loaves and fishes advanced to pentecostal baptism, thence to fearless confession and finally to triumphant martyrdom through and in behalf of the truth.

Most missionaries could tell of converts, whose first inquiry was: How much do you pay your adherents a month? Whose first seeking was after a position. And these converts developed into intelligent believers, conscientious contributors and even fearless witnesses for the Master. Yet the missionary who intentionally holds out inducements to place—or gain-seeking converts, hardly deserves to be called a Christian missionary. Christ with all His facilities fed the people but twice, and even His biblical students (disciples) had to brave the dangers and hardships of fishermen and sailors. Nor may we conclude from His words that He went about with a placid smile

on His face, condoning their faults and ignoring discipline. The Apostle Peter could have given whole chapters to the contrary from memory. It is the missionary's privilege to gather the best converts he can get; it is his duty to make the very best of those he gets, always remembering that there have been many sudden conversions from dark heathenism into the glorious liberty of the sons of God without place-seeking, dickering or bargaining.

II.

We now come to our second class—those who seek *miracles of might*. It seems as if this class had almost been absorbed by the first class amid the testings in the wilderness. At least it is not heard when the cry for bread is loudest. No reference to escapes from the plague, to the Red Sea crossing, to the pillar of cloud and of fire—only the demand for bread (the flesh pots of Egypt). Israel escaped by miracles from bondage, but its dwarfed intellect required teachers and time. The miracles had to be celebrated by impressive rites, rehearsed by inspired prophets, and sung by chief musicians and psalmist. About the time of the captivity Israel began to appreciate the miraculous in its national history, and ere long lost sight of everything else in its sacred literature. "The Jews seek a sign." The intelligent Jews had a well-qualified representative in Nicodemus in the time of Christ. "The Apostle Thomas was a typical Jew," and Paul himself required more to check him in his headlong course than most of his converts ever experienced. He had heard Stephen's wonderful testimony, and yet continued in his madness.

There are a few things to be observed in Christ's attitude or bearing in regard to this miracle worship as we might perhaps call it.

1. He showed no inclination to enter into conversation with Nicodemus on the subject of miracles, but evidently considered his visitor in need of, and in an important sense prepared for, the miracle of miracles—the *new birth*. He urges upon this "ruler of the Jews" the necessity of entering into a new, that is, into the only right relation to God. Nicodemus' standing among his people as well as his appreciation of "these miracles" called for the "heavenly things" of John iii: 1-21.

Sooner or later (the sooner the better) our adherents must reach a point of spiritual perception where they should be urged to seek, seek and *seek* the experience of the new birth. Instead of constantly reproving them for their stumbling and halting—their want of heartfelt interest in the Gospel, their failing to keep the commandments, their quarrelsome disposition, etc., etc.—we should urge these as strong reasons why they should seek at once all

Christ offered to His nightly caller. The longer they delay the more will they become a dead weight on our hands.

2. He rebuked signseeking in those who ignored their moral and spiritual needs. Matt. xii. 38-40. How often our people seek a sign, as for instance the healing of the sick in answer to prayer, and forget the spiritual healing they need. Nevertheless those who can be persuaded to call on the Lord for physical healing, should be readily led to seek spiritual health.

3. The miracles ("works," "signs," "wonders") were a concession made to the spirit of the times and had the indirect or secondary object of strengthening (not creating) faith. Where there was utter unbelief He wrought no miracles. They were subsidiary to the one great work on Calvary. He did not attach more than a temporary and local importance to them. The Cross was to bring success to his whole career. John xii. 32. It was the essence of apostolic preaching (I Cor. ii. 2) and should be the one great theme of the Christian pulpit in China. In our "street-preaching" we have to begin, as the Master often did, with the color of the sky, the flowers of the fields, etc., but in the majority of our Sunday congregations there is a growing demand for spirit-filled preachers. Christianity in China needs its Wesleys, Finneys, Taylors, and Moodys.

III.

Given the above two classes of converts (and they form a vast multitude) and the spirit-filled ministry, we shall see a wonderful increase of the "gloriously saved" converts. The number of these is still comparatively small; they are even considered a kind of curiosity in many churches and their testimony is sometimes heard with misgiving. But they are growing in numbers and in favor with their fellow-converts. They are close Bible readers, fearless witnesses of the truth and increasingly fruitful in their consecrated lives. More and more as the native church hears of them they are coming to be considered *miracles of grace*. Rom. viii. 16 is no longer literary padding, but the very key to Christian enjoyment, witnessing power and conquering faith. Conscious salvation (not merely a creed, a doctrine, or a system of ethics) has come to be the "pearl of great price" among some of our more intelligent converts. It almost looks as if it had come through the medium of the English language, and some of our preachers say the "Wên-li" always misses the mark when it deals with experimental religion. The trouble may lie with the writer and reader more than with the inherent weakness of the language. "It is the spirit that quickeneth."

It seems then to be the rule that most converts from idolatry at first seek, as it were, *miracles of preservation* (P'ing-an); there-

after, more or less definitely, *miracles of might* (the "sign" of I Cor. i. 22) and then if properly directed, *miracles of grace*. Yet there is no rule without exceptions, and we often hear of remarkably clear heart experiences on the first contact with the truth. As "workers together *with him*" we are entitled to the hope that these sudden conversions will become more frequent as the darkness is permeated by ever lengthening beams of divine light and that the class that stands last chronologically and numerically will soon bear the same relation to the first class that the church bears to the natural descendants of Jacob.


Educational Department.

REV. J. A. SILSBY, *Editor*.

Conducted in the interests of the "Educational Association of China."

A New Japanese Invasion of China.

BY REV. A. P. PARKER, D.D.

N invasion of ideas instead of one of arms. A propaganda of education instead of one of coercion. A subtle attempt to make a conquest of China by means of mental rather than physical forces.

Such is, in brief, the condition of things now rapidly coming to the front in China under the Japanese program, as indicated by their methods of procedure during the past few years.

Six years ago Japan invaded China with her naval and military power and quickly conquered this unprepared, unwieldy, old empire. The causes that led to such an easy victory for the little island kingdom over this continental empire are now perfectly obvious and have been pointed out over and over again in the few years that have elapsed since the end of that very one-sided conflict. But Japan was, by the unwarranted interference of three European powers, balked in her legitimate designs and so failed to reap the reward for her heavy outlay in carrying that war to a successful conclusion. It is not to be wondered at, therefore, that ever since that memorable day in Chefoo when the representative of the Russian government laid his sword across the treaty between China and Japan as it lay on the table ready for signature, and forbade its ratification, the Japanese have been preparing with might and main to recover what they then lost. That Japan has been expecting to have to fight Russia in order to retrieve this loss, as well as to maintain her position as a lead-

ing power in the Far East, has been taken for granted by all who have given attention to the politics of Eastern Asia. Whether such a conflict of arms will really come, and if so, what will be the result, it is beyond the power of any one to say just now. But one thing appears to be pretty plain, even to the casual observer, namely, that Japan is using other means than that of armaments to gain a controlling position in the affairs of China.

One plan that is being adopted to accomplish this purpose and which is now being quietly, yet none the less effectively, followed up, is the sending of numerous Japanese to this country as students, teachers in government schools, translators of books, editors of newspapers, etc., beside the ever increasing merchant classes. The following facts will, I think, fully substantiate what I have said above:—

1. An agricultural college was established some years ago at Wuchang by the Viceroy Chang Chih-tung, and was placed under the charge of Mr. G. D. Brill, an American expert in the science of agriculture. After some three years of effort on Mr. Brill's part to make a success of the school and which he failed to accomplish to his own satisfaction, principally because of the obstructionist policy of the Chinese official appointed by the viceroy to control the institution, he has been dismissed, and a Japanese has been employed in his stead, the principal reason for the change being, as Mr. Brill found out, that the Japanese is so much cheaper than the American.

2. The military school in Hangchow is, I am informed, taught wholly by Japanese; no Europeans or Americans being employed there.

3. Japanese are employed in the translation department in the Kiangnan Arsenal, near Shanghai.

4. A large number of Chinese students have been sent to Japan by Chang Chih-tung during the past few years to be educated for the Chinese government service under Japanese tutorage.

5. One of the most widely circulated native newspapers published in Shanghai, the *Tung-wên Hu-pao*, is owned by Japanese, as is frequently indicated by the editor, who, when he has occasion to refer to the acts of the Japanese government always uses the expression, "our government" (本邦), and its policy is to advocate a closer union between the two great nations of the Far East. The *Jeh-jeh Sin-pao* is a similar paper owned and published by Japanese in Tientsin.

6. A large school has recently been established by the Japanese near the Shanghai Arsenal in the buildings that were occupied by the Chinese girls' school, about which we heard so much last year. About a hundred Japanese students are now domiciled there, and they are studying the Chinese and English languages, with a view,

no doubt, to finding "positions of usefulness" in China in due course of time. At the opening of the institution, a few weeks ago, a number of Chinese officials were present, and letters of congratulation from Viceroys Liu and Chang were read, all of which seems to indicate unmistakably that the Chinese officials are highly pleased with the prospect of securing the assistance of Japan as a guide along the paths that China is now being forced to follow, and, it may be, as an important aid in resisting the domination of the white race in Eastern Asia.

7. A large and increasing number of translation societies and mutual improvement associations are being organized in Shanghai, and also in other cities in the central and southern provinces, the principal object of which appears to be to translate books on Western knowledge and publish them for general circulation among the people. The remarkable thing about these societies is that nearly all the books that are being translated and published by them are taken from the Japanese. In fact, interested parties are urging upon the Chinese the great advantages of translating from the Japanese rather than from European languages, because, as they say, the Japanese have already selected from the literature of Europe and America all that is best, and the Chinese by translating from the Japanese directly, will get the benefit of Japanese experience and observation and thus save much in the way of expense, and avoid translating books that would be of little use in China! * And so the work goes on apace. A long list of books that have been recently translated and published and are now on sale at the book stores, appears at intervals in the Chinese daily papers in Shanghai. The list contains books on Political Economy, General Science, Agriculture, Pedagogics, Ancient History, Current History, etc., etc., the greater part of which are advertised as having been taken from the Japanese. Of course many of these Japanese translations are already in Chinese, and it is only necessary to make a few changes, in the very rare instances where the Japanese use of the Chinese written language differs from that of the Chinese, in order to adapt the books for use in China. In other cases where the books are in the mixed language so common in Japan, that is, the *kana* mixed with the Chinese characters, Japanese who understand the Chinese written language, or Chinese who understand the Japanese *kana*, translate such books into pure Chinese. I have seen the regulations that have been drawn up for the governance of some of these societies, and in several cases those who are doing the translating work are not acquainted with the English language, but are translating the books wholly from the Japanese.

* See editorial in *Universal Gazette* (中外日報), June 10th.

8. An educational magazine called *The Educational World* (教育界世) has been established in Shanghai by a Chinese named Loo Tseng-nieh, a native of Shao-hsing. Two numbers have already appeared, and it is to be issued twice a month for the present. In the statement of principles that are to govern the policy of the magazine, it is said that the material that is to fill its pages is to be taken from the Japanese. In addition to original articles on educational subjects in general, translations are to be made from Japanese books on Western learning, treating of the following six general subjects: Courses of Study, Educational Laws, Methods of School Government, the Science of Pedagogics, Graded Schools, Text Books; this last subject to be divided into Books for Primary Schools and Books for Graded Schools. Mr. Loo is the editor, and he has a number of collaborateurs who will assist him in making translations from the Japanese, etc. The magazine is published at the Kiangnan Arsenal and is printed on wooden blocks, which is a rather behind-the-age method of printing for such a work. It is on sale at the *Tung-wan Hu-pao* office on the Bubbling Well Road, near the Metropole Hotel. Each series of articles is to be complete in itself, and when finished, may be bound up in permanent form; the paging being arranged with that purpose in view. While it is not all that could be desired as an educational magazine, nor indeed such a one as a foreign editor would make, yet it is full of valuable matter for the information and stimulus of teachers, and it would be well for the teachers in all our mission schools to take it and read it.

From the foregoing facts, which could be multiplied, if necessary, it will be easily seen that the Japanese are pressing forward to a commanding position in the control of the new education in China. We Europeans and Americans may have been telling ourselves all along that the teachers for the new schools of Western learning that the Chinese are going to establish throughout the country, are to come from Europe and America. But we must not be too sure about this. It is evident that the Japanese are going to underbid us in the matter of salaries and also that they are going to be able to do much of the work of teaching and preparing books, nearly if not quite as well as the foreigners can do it. They have learned from us the power there is in the new learning to gain control of a nation, and they are working energetically towards a point where they will occupy a commanding position in the political and educational affairs of China. They have already become a power in far eastern politics which Western governments have to reckon with, and they are fast becoming a power in the educational development of China that we Western educationists will have to reckon with also.

Day-school Teachers in Conference.

BY MRS. A. P. PARKER.

TO those who are interested in day-school work it has been a grief that the teachers employed often seemed not to have the work upon their hearts and were only giving their time to it for the money (little enough to be sure) there was in it, and had no love for the pupils or concern for their advancement.

It was somewhat a surprise therefore to hear that the teachers of Shanghai desired to hold a meeting to be given up to discussing this one work. Such a meeting was held on May 20th in the Presbyterian Church, Peking Road, Shanghai. It was attended by nearly all the day-school teachers of the city, both men and women, and it was not at all a mean company, either as to size or appearance.

All took great interest in the subjects brought up, and when the meeting was over they expressed the pleasure it had been to them and the desire they had for more meetings of a similar nature. This was, I believe, the first meeting of the kind ever held in this city, where meetings for the discussion of every other subject and kind of work are from time to time considered necessary.

The two subjects brought forward for consideration were: "School Discipline," and "Christianity in the Day-schools." In considering the first subject many suggestions were made concerning order, promptness and punctuality. On the subject of punishment, while the foreigners expressed the thought that the use of the rod, or ruler, might be done away with almost entirely, the native teachers agreed with Solomon that to spare the rod would be to spoil the child.

For one teacher to control and teach twenty-five or thirty children of all ages and grades in Chinese, Western and Christian studies, they thought was more than should be expected, as in such a case justice could not be done to the pupils. It was thought by many that the old system of memorizing had better be given up and the pupils be taught to read, write and understand their own language by some of the graded reading courses now being prepared.

To make the schools thoroughly Christian in their influence was the desire of those who spoke on the second subject. They urged that Christianity should not only be taught in the one book in the hands of the pupils, but that Christian truths should be constantly brought forward in all the teaching; that the teachers should pray with and for their pupils; that the salvation of their souls should be upon their hearts; and they should be continually thinking

of ways to illustrate the truth so as to impress their pupils. One very good way was to tell short stories to the children. This they would all enjoy and be benefitted by. The establishment of societies, such as the Christian Endeavor and Epworth Leagues, was urged, in which the pupils themselves should have prominent parts, and where they would be led to enjoy learning Scripture texts and stories. These societies tend also to draw the teachers and pupils nearer together, and the moral atmosphere of the whole school is raised.

There were no reports given concerning the number of schools in the city and the pupils taught therein, nor the work that each school is doing. These may be given us at another meeting, which I hope will be held before very long. The holding of such meetings will give the teachers a broader view of their work and a chance to realize its importance.

Notes.

IT will save us a good deal of trouble if some of our friends who have promised us articles for the Educational Department will not forget to be a little more prompt. We much prefer that the letter-press for this department come from other pens than our own.

We would like especially a great many short notes and items of news bearing on the educational work of China. All lend a hand and let us provoke one another to love and good works.

We understand that Dr. W. M. Hayes has been offered the presidency of the college which Governor Yuan Shih-kai proposes to establish at Chi-nan-fu, and that the Governor promises such unrestricted control of the institution and such freedom of action in religious matters that Dr. Hayes is seriously considering the acceptance of his offer.

The college course is to cover four years, with departments of law, engineering, mining and metallurgy. English is to be compulsory, French and German elective, and the general instruction is to be given in Chinese. Students are to be well versed in the Chinese classics before admission to the College. We hope that we may soon be able to give more definite information regarding this important enterprise.

Mr. J. W. Crofoot writes: "I would like to know if there is any book in Chinese on the theory and practise of teaching, or some similar subject. Some of the chapters of Page's book on that sub-

ject would be well worth putting into the hands of native teachers, if they were chosen and translated by some one who has had much experience and knows well the needs of Chinese teachers."

The article by Dr. Parker, in this number of the RECORDER, makes reference to some work by Japanese educators which may perhaps be found helpful in our educational work. We hope that some of our wide-awake teachers will examine into this matter and give the result of their investigations in an article for the Educational Department.

The use of Roman character in place of Chinese hieroglyphs, so warmly advocated by Rev. W. N. Brewster in last month's RECORDER, we believe has been attended with considerable success wherever it has been faithfully tried. Perhaps most Chinese can be taught to read one of the shorter gospels about as easily in Chinese character as in Romanized, but they must be taught a large number of new characters before they can read a second gospel, and they must have several years of instruction before they can read the whole Bible. That the Chinese character is an insuperable difficulty in the way of the education of the masses, must be clear to every one who has candidly studied the question. That most of our church members can be taught to use the New Testament and the hymn book in character with some degree of efficiency is not such a tremendous task, but when they have done this, they are far from being able to read ordinary books and newspapers and still farther from the attainment of knowledge sufficient to write an ordinary letter.

Correspondence.

A SUGGESTION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: With reference to Mr. Hunt's letter in your May issue: an experience not longer than his own would suggest an opinion upon the proposal of his native pastor.

Would it be possible to prepare a plaque that would not be confused either with a tablet which is the supposed domicile of a spirit, or with one which is hung in a place where a spirit is believed to dwell? A carefully worded inscrip-

tion might convey to a well educated man, who took time to study it, that the plaque was merely 'In Memoriam.' But the majority of those who saw it would be either careless or illiterate, and for these it would be just the old tablet, with all its undesirable associations, modified to please the foreign teacher. The idea of the presence of a spirit, in or near it, would be inevitable.

Is there not a better way of securing the object desired, and one that has been used with success in some places? If a convert is pre-

pared to destroy his tablets, let him procure a strongly bound book and copy into it the genealogical particulars that these contain. This should be done in as public a fashion as is the subsequent burning. In the absence of a government system of registration it is a duty he owes to his clan; and, in addition, it is a tribute to the element of good which undoubtedly has a place alongside that which is harmful in ancestral worship.

Yours sincerely,

JOHN STEELE.

SINGAPORE.

A CORRECTION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Allow me space in your paper to point out a mistake in Mr. W. E. Soothill's *The Student's Four Thousand 字 and General Pocket Dictionary* (Second Edition). In page 3, fourth line from the bottom, 紅福 ought to be 洪福. Sometimes 鴻 can be used for 洪, so that we can also write 鴻福.

Yours truly,

WANG CHUNG-YU.

SHANGHAI.

ROMANIZATION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Another testimony to the value of Romanized.

I have just finished conversing with a brother who I hope will be baptized to-morrow. He came to church two years ago at the age of fifty-nine. He knew a little Chinese character at the time, but, as he says himself, "Confucian characters are very deep." So the following year he set himself to learn Romanized, and now to-day, at the age of sixty-one, he read to

me at my request a few verses from I. Peter, chapter ii.

I may say that he learned to read in the ordinary course of the work, without any assistance from a foreign missionary.

Yours, etc.,

THOMAS BARCLAY.

A MEMORIAL TABLET.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: It has occurred to me that some steps should be taken to perpetuate the memory of our martyred fellow-workers. The list of those who have laid down their lives is a long one, and lest we forget their fidelity and their heroic endurance, I would suggest that a brass or marble tablet be placed in the Union Church, Shanghai. For generations to come such a memorial would serve as a reminder of the tragedies and triumphs which marked the closing of the nineteenth century in China.

I suggest Union Church for this memorial tablet as the place where it would perhaps be seen by the largest number of missionaries.

As to ways and means. If each reader of the RECORDER would send fifty cents or collect ten cents or twenty cents from each of the missionaries at his station, all that is necessary would be secured.

It might be left to the Shanghai Branch of the China Missionary Alliance, or to the Executive of the Shanghai Missionary Association, to receive subscriptions and carry out the idea.

Will you kindly ventilate this question in your columns, as some better suggestions may have occurred to others?

I am, Sir,

Yours faithfully,

G. H. BONDFIELD.

SHANGHAI.

VALUABLE WORK ON MISSIONS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have been reading a book on missionary work which has been so helpful and suggestive to myself that I venture to ask you to bring it to the attention of your readers. It is "A Study of Christian Missions," by William Newton Clarke, D.D. Taking his stand at the beginning that there is much in the new knowledge of the world and of man which has greatly modified the old arguments for missions and which has an undoubted effect upon us and our work whether we accept or oppose it, the author aims to show that the real basis for missions, so far from being shaken, is rather strengthened, though there may be a pause in the enterprise and a temporary coldness in the churches. It is not a large book, and is so well printed that it may be rapidly read, and I venture to say that whoever reads it will mark many passages and will find that he has not wasted his time or his money. The work is published by Charles Scribner's Sons (1900), and is dedicated to "The Pastors of America." If they will read it we shall find less misunderstanding of our work in foreign lands.

Here are a few of the thoughts which the author gives us: "Missionary operations call for states-

manship as well as faith." "It is a complete misunderstanding of Christianity to suppose that some Christian church or country, by concentrating its attention and labors upon itself, can so accumulate power as to be able to turn in full vigor to do its Christian work for others at some later date."

"The narrowing of the idea of salvation is a main cause of the weakness of the missionary motive."

"It is sometimes said that Christendom is playing at missions. That is not true, but it is true that Christendom is working at missions with very imperfect appliances."

Doubtless there are things in the book with which we shall not all agree. I myself would differ very decidedly with the author in that he does not give the due place to the Church as the divine agency for the conversion of men and the home and training school of the nations that are brought to Christ, but there is so much that is suggestive and inspiring in the book that I have no hesitation in expressing the wish that all missionaries would read it. When one has read a good book he owes it to others to tell them of it, and though others may have discovered this territory before me I have seen no notice of it in your columns, which emboldens me to hope that you will be able to find room for my letter.

Yours sincerely,

SHANGHAI. F. R. GRAVES.

Our Book Table.

Commentary on the First Epistle to the Corinthians, by the Rev. J. Jackson.

This is a new and enlarged edition of the author's previous work on this subject. At the present time good commentaries on the books of the New Testament are a great need in the work of the Christian Church in China, and the thanks of all missionaries are

due, to Mr. Jackson for having prepared this scholarly production. The prolegomena and the notes show care and accuracy, and make the commentary most valuable. Evidently the author has referred to the most recent commentaries on this interesting Epistle and has given in Chinese the results of much study. The style is simple and

perspicuous, as it ought to be in works of this character. Difficult passages are treated with much lucidity and the great and grand thoughts of the Epistle are brought within the comprehension of the reader.

The only suggestion that we have to offer is that in future editions we would like to see the prolegomena even more extended, because we think that introductions to the different books of the New Testament are what our native clergy need most of all in order to enable them to understand the books and make them see their application to the present day.

As the author himself states in his Preface, in this Epistle of the great Apostle to the Gentiles are discussed many questions that are of living import to the Church in China at the present time, and we sincerely hope that a careful study will be given to it in all our theological schools with the helps that Mr. Jackson has provided in this admirable commentary.

F. L. H. P.

REVIEWS.

Verbeck of Japan, a Citizen of no Country. A Life Story of Foundation Work inaugurated by Guido Fridolin Verbeck, by William E. Griffis. F. H. Revell Co. 1900. Pages 365. \$1.50.

At a time when the "foundations" of China have to be re-laid, and when prominent Christian men are already sought for to assist in the process of education, this story of what was done by one consecrated and all-round Dutchman in Japan at a critical time, is of special interest to us in China. It shows once more that there is no kind or degree of equipment for the foreign field which will not at some time come into useful play. We have all known a good deal in a general way of the unique work and the equally unique rewards

of the labors of Dr. Verbeck, but there is probably much in the connected and complete narrative which will be new to most readers. The author is familiar with Japan, in regard to which he has already written copiously. He himself knows so well what all Japanese technical terms connote, that he frequently forgets that his readers may find it hard to follow all sorts of terms of this kind without a glossary, which would have been a distinct addition. There ought also to have been a good map inserted, although the narrative itself is not specially a geographical one. The illustrations are inferior and unworthy of a book on Japan, where there is so much excellent material to be made use of. The work will at once take its place among those which throw light on the formative period of religious development among one of the most interesting races of mankind. It ought to be in all libraries of works on missions, and the substance of it should be put into the Chinese magazines to show the Chinese how useful the religious teachers have been in the neighboring country and how the debt has been recognized there.

The Wrongs of Indian Womanhood. By Mrs. Marcus B. Fuller, Bombay, India, with an Introduction by Ramabai. F. H. Revell Co. 1900. Pages 301.

This is a small volume on a delicate and an important topic, which in any discussion of the present condition of India it is simply impossible to ignore. Those who remember the claims made by the natives of India for the religions of their land, at the Parliament held in Chicago, will recall the acrimony with which the rebutting testimony of some of those acquainted with the facts, was received by those who had become enamored with the pleasant sounds of the two words "Esoteric Buddhism." This book is based upon ascertained

facts, and facts which enter into the warp and woof of Indian society. If there is any denial of them possible, it would be well for the advocates of the Indian religions, as practical solutions of the problem of life, to make them public with affidavits at an early day. The remedies for the present disgraceful condition of things lies partly in the hands of the government. The history of the attitude of the British rulers towards matters of this sort, has not been an enviable nor an honorable one. Yet legislation is but a preliminary to concerted and steadily continued action. The circulation of this book in India among the ladies who can by their influence and by their direct action do much towards promoting the reforms so vitally needed, is much to be desired. There is no indication as to what is being done, but we should like to suggest that a few tens of pounds used in sending a copy with a courteous note to *every lady of influence* in the whole Indian peninsula, from Lady Curzon down, might in the end accomplish much. The task of the author seems to us to have been executed with fidelity and with becoming directness. It is certainly necessary when great issues hang upon the action of the time, to call spades by their right names. The toleration, and even the patronage of legalized vice, is one of the anomalies in India which ought to come to an end, and like many other wrongs it will only do so when women, who represent and who largely are the conscience of the race, determine that it shall stop. The photograph of the little daughter of the author, sitting at a table playing, and asked by an Indian lady caller, "When are you going to get married?" is a very effective presentation of the outer aspect of the terrible child marriages.

A. H. S.

The Student. Vol. I., No. 1., published at Mill's Institute, Honolulu, Hawaii territory, April 1901, edited by the Rev. F. Damon.

Every Protestant missionary who has visited the Islands of Hawaii on his way to or from China will know the names of the Rev. F. Damon and his wife with all that they stand for. Almost from time immemorial every ship on arriving at Honolulu has received a letter addressed to all missionaries that may be on board, inviting them to come to the Damon's house to rest and be entertained during their stay. The number who have availed themselves of this kind hospitality is legion; and none have gone away without feeling indebted to these devoted missionaries, or without admiration at their life-work of self-denial and usefulness among the Chinese and other residents of the Islands.

For those members of the large army of missionaries who are making their first trip to China, which is perhaps at the same time their wedding tour, as well as for those whose health has broken down on the field and who are obliged to return to their native land to recruit their energies, this visit to a model missionary home overflowing with Christian sympathy and love cannot fail to prove both an inspiration and a comfort.

One important feature of Mr. Damon's missionary work is the Mill's Institute which adjoins his cheerful, pleasant home surrounded by tropical trees and flowers. The growth and development of this excellent institute is a subject of much interest, and especially now it is sufficiently advanced to have a publication of its own called *The Student*, of which the first issue is before us for review.

It appears that this educational establishment which now numbers about sixty students, principally Chinese, was commenced by Mr.

Damon on a small scale about nine years ago under the name of "Mill's School." It was so called in honour of Mr. Samuel J. Mills, who was one of the founders of the American Board of Missions, and did much for the good of Hawaii, as well as for India and Africa. The institute is aided by subscriptions; it being only partly self-supporting. The household work, care of school grounds, premises and dormitories, as well as the work of the kitchen and dining hall are all done by the students themselves. The Chinese name of the establishment is the "Hsün-chên-shu-shih" (尋眞書室), which may be translated "Seeking for Truth Institute." Already it has sent forth young men who reflect credit upon its broad and liberal system of English education, while its Christian influences are already being felt in various ways all over the Hawaiian Islands.

This first number of *The Student* contains many items and paragraphs of peculiar interest, some of which are written by the students themselves. The journal seems in this, as well as in other respects, to resemble *The Echo*, published by the St. John's College

at Shanghai. The printing is excellent and the half-tone photograph of students, teachers and promoters, containing eighty-seven faces in all, is well executed.

There is a notice of Cheong Young, one of the most promising young men that the institute has graduated. He sank in the ill-fated steamer *Rio de Janeiro* when he was on his way to the university of California to study art, for which he had the talent and the means. It was arranged that he should live in the family of Professor John Fryer with other high-class Chinese students. His sudden loss at the very beginning of a promising career was a sad disappointment to his many friends.

The articles on the Value of Athletics, Chinese Schools, Japanese Schools, various Clubs and Societies, with items of missionary news, cannot fail to prove of much interest to all who have the work of the uplifting of humanity, and especially of the Chinese race, at heart.

A few copies of *The Student* have been sent to the Mission Press for free distribution. For farther supplies it will be necessary to communicate with the Rev. F. Damon, Honolulu.

In Preparation.

Editor: D. MacGILLIVRAY, 53 Range Road, Shanghai.

In this department we propose to print a list of books in preparation, so as to obviate needless duplication of effort. Authors and translators are respectfully requested to inform this department of the works they have in preparation. All who have such work in view are cordially invited to communicate with the Editor.

LIST.

Spirit of Christ ... D. MacGillivray.
History of the Sufferings of the Church in China, 1900 ... D. MacGillivray.
Vinet's Pastoral Theology ... J. C. Garritt.

Life of Moody ... Mrs. Richard.
Pastoral Theology and Homiletics ... F. Ohlinger.
Giberne's Sun, Moon, and Stars ... W. G. Walshe.
Uhlmann's Conflict of Christianity with Heathenism ... F. Ohlinger.
Thanksgiving Ann ... Mrs. G. Fitch.
Machinery of Life ... Dr. G. Stuart.
Germ of Life ...
Harmony of the Gospels H. W. Luce.
Fry's Geography ... Mrs. Parker.
Tyler's Anthropology T. Richard.
Hundred Greatest Men.
Mary Lyon ... Miss Emerson.
Lives and Words of the American Presidents W. P. Bentley.
Universal Geography ... Mrs. E. T. Williams.
History of Canada ... D. MacGillivray.

Editorial Comment.

THE last issue of the *St John's Echo* touches on a topic which has been doubtless under the serious consideration of many of our readers, viz, the patriotism of the Chinese. We have heard it remarked by an interior worker of considerable experience that patriotism comes in with the foreigner and education. In the article before us, "False and True Patriotism," by Mr. Y. S. Zau, we are reminded that "patriotism in germ exists in every one; it is instinctive, not acquired, but like many of the human characteristics is capable of development, while under adverse circumstances it is weakened." We are glad to note that patriotism is not extinct in China, and join in the note of praise to the three illustrious officials, who, in altering the awful import of the now famous secret edict, lost their own lives. "Probably," as Dr. Pott points out in his editorial, "they did not love the 'foreigner' any more than the most pronounced anti-foreign official, but they were wise enough to foresee that the Boxer propaganda spelt ruin for their country, and so they sacrificed themselves in their endeavour to avert the coming calamity."

* * *

IN the article already referred to, Mr. Zau speaks of education as the all-important factor in the development of true patriotism. Is it not well at a time like this to note the vital relation of patriotism to Christianity? In a former issue we referred to true life being full of substitutions,

self-denials, and atonements; and true patriotism finds its expression in *giving up* for the benefit of humanity; it has no sympathy with the egotistic insularity, "hoarse with cheering for our side, for our State, for our town." Whilst China has patriots who well-nigh realise Milton's ideal of "brave men and worthy patriots, dear to God and famous to all ages," is it not the case that the quickened, purified, self-denying patriotism can only come from Christianity? "That a man should be patriotic and stand by his country in her need, is a dictate of conscience, and it is indisputable that Christianity quickens the conscience," was remarked recently by a well-known educationist who has had unique opportunities of noting the presence and relative development of patriotism in Christian Chinese students and native officials. He also reminded us of the biblical commands regarding subjection to the higher powers and the loyalty of Bible heroes.

* * *

IN discussing the fact of Christian Chinese being more patriotic than their non-Christian neighbours this friend showed how much of the deeper loyalty comes from the teaching and example of the missionary. While pointing out the abuses in the existing government he urges on the converts to be better citizens than those around them, and so commend the Gospel to them. Then, whether the missionary is of American, British, German, or other nation-

ality, there is no doubt of his loyalty to his country. Whilst this influence may not be widespread, it cannot but affect those with whom he is brought in contact.

* * *

AT the same time we realise the importance of education as a factor in the development of true patriotism. The educationist we have referred to, in his experience has found that the knowledge the student gets of other countries, their prosperity, and how men have helped their native land by brave deeds, begets in him a desire to emulate and to have his country attain a like prosperous condition. As the student learns how the West honors a brave man and despises a coward he imperceptibly imbibes the spirit of his teacher and his surroundings.

* * *

THE sad losses experienced in China last year instead of making us, in our absorbing grief, oblivious of the troubles of others, make us all the more sympathetic; and we feel that the loss of Rev. James Chalmers, of New Guinea, ought to evoke corresponding feelings to those which flowed out to China from other mission fields. We have just read the telegram sent by the London Mission agent in Sydney to the head office in London: "Wired Thursday Island. Received following: News from Daru states Chalmers and Tomkins, twelve students, murdered, Aird River. Tribal fight at time Chalmers landed, tried to make peace." Mr. Tomkins had not been long appointed by the L. M. S. to assist Mr. Chalmers, with a view to his ultimately succeeding him. We believe that

the life story of Chalmers of New Guinea will be equally prominent and helpful with those of Paton of New Hebrides and Mackay of Uganda.

* * *

DURING the late great missionary meeting in New Orleans, U. S., under the inspiring leadership of Bishop Galloway, the M. E. Church, south, subscribed fifty-one thousand dollars (gold) for the new college at Soochow. Our American Methodist friends, both of the north and south, are strong believers in educational work as one of the best accessories in the work of emancipating China. This work in Soochow has already secured the hearty endorsement of the officials and gentry, some of whom have also manifested their interest in a very tangible manner by generous contributions. While we would not unduly exalt the educational branch of the work of evangelization, yet we can but rejoice in this generous act of the southern Methodists and the good which we feel it will bring to the Chinese.

* * *

A MISSIONARY friend who is making an extensive itinerary (he mentions "nine thousand miles") while at home, speaking in the interests of missions, says: "You will be glad to know that a better feeling toward missions in China is coming to prevail in this country. Mr. Conger has helped much in setting things right. The papers have scarcely noticed Mark Twain's articles in the *North American Review*. 'Twain' has hurt only himself by his unfair attacks. He has made no apology, yet, however, for the false charge that Ament had

demanding as indemnity thirteen times the estimated losses. When the present turmoil is over, one institution will come out without suspicion, and that is the Christian Church."

* * *

REFERRING to the allusion to Mr. Conger, we have often said that the missionaries always court enlightened and fair-minded criticism of their work and testimony thereto. What makes Mr. Conger's testimony valuable is the fact that he has both seen and known. He does not speak from hearsay, but as the result of visits paid to the missionaries in their various fields of work.

* * *

So far as we get word the missionaries are everywhere entering peacefully upon their work, and are welcomed by both officials and people; certain places in Chihli, etc., being of course excepted. In many cases satisfactory arrangements have been made with the local officials by way of restitution for destroyed property, and while in some instances there will be complaints on the part of the people on account of taxation in order to meet these just demands, these difficulties will no doubt speedily adjust themselves; and with a past buried and a future luminous with hope, we are sure that missionary work will go forward

with ever increasing momentum and fruitfulness to the lasting good of China.

* * *

WHILE not all will agree with the sentiments expressed by Mr. Wang Chung-yu in his article on Music for the Chinese, yet certainly there are thoughts worthy of consideration by all who have to do with furnishing music and hymns for the future church in China. It is not often that we have the privilege of having our native friends express themselves so freely and intelligently and in such good English, and we take Mr. Wang's article as a token of what we may expect in other lines as the Chinese become better informed and so more aggressive.

Mr. Wang also sends us a copy of sheet music,* written by himself, containing "Christ's Intercessory Prayer," "A Hymn of Sorrow and Affliction," "An Evening Hymn," etc., which show that Mr. Wang has musical talent that we trust may be developed for the purpose of carrying out the very ideas which he has suggested in his article. We welcome every wise effort of our Chinese friends to put themselves in the front in the great work of giving their countrymen what all who are interested in her highest welfare feel that she needs.

* May be had at the Mission Press for 25 cents.

Missionary News.

Rev. T. Barclay writes from Formosa:—Mr. Campbell has been five months away from home, mostly in the centre of the island, where he has been receiving much encouragement at all our stations, having a fair number of adult baptisms.

Whatever the Japanese occupation has done for the Chinese people or the foreign merchants, I have no doubt but that it has been very helpful to our work,—unintentionally, perhaps, on their part, but still very really opening the way

for more successful extension. Our membership has increased more within the last three years than during the previous twenty years. Not, of course, owing to the Japanese occupation, but greatly facilitated thereby.

I am sorry you have had so much trouble and suffering in China. I wish we could believe that we have seen the end of it. But there are good times coming for China missions.

"Missionaries on their Defence."

The *North-China Daily News* makes the following editorial comment on the recently published Defence of the missionaries, copies of which have been sent to all Protestant missionaries in China:—

The men who have signed this letter are such well-known representatives of the principal English-speaking Protestant missionary bodies in China, that their statement would demand careful consideration on that ground as well as on its own merits; still more is this the case when we know that it has been assented to by fully nine-tenths of the whole body of Protestant missionaries in China. It is a statement with which we can honestly say, after a long residence in China and a prolonged study of missionaries and their work, that we are thoroughly in sympathy. There are two charges against which it is a defence: (1.) That missionaries are chiefly responsible for the recent uprising; (2.) That missionaries have manifested an anti-Christian spirit in suggesting the punishment of the guilty.

No one but a sciolist, as we have stated before, would attempt to argue that there was only one cause for the recent uprising. We know from statements published in our columns before the attack on

the Legations took place, that the government formed the deliberate intention to expel all foreigners from China, and nothing was said in the Grand Council about objections to missionaries particularly. It is widely believed now that the original objective of the Iho-chuan, or Boxer Society, was, as is the case with most of the secret societies in China, the Manchu dynasty; it was a movement to drive the Manchus out of China and install a Chinese dynasty at Peking. It was Yü Hsien, who was then governor of Shantung, who diverted the attack to the Christians; and the Boxers, who went out for plunder more than anything else, yielded themselves readily to the diversion, and when they once began attacking the Christians, quickly went on to attacking foreigners, whether they were missionaries, miners, or engineers. It may be safely stated that there is no general dislike of missionaries among the people in China. The statement—which will be found in another column—is very temperate when it says that "wherever the claims of the Gospel are brought face to face with such superstition and idolatry as prevail among the masses of China, a certain measure of opposition and resentment is sure to be excited. For this we do not feel called upon to apologise. But the amount of opposition thus excited has been greatly exaggerated. The conciliating effect of the work done by their hospitals, colleges, schools, and famine relief has far more than counterbalanced any prejudice raised by the preaching of the Gospel. In spite of all that has recently taken place, it remains true that our position in China has not been secured so much by treaty right as by the goodwill of the people themselves. And it is worthy of remark that those missionaries in the interior who did reach the coast, owe their escape in

large measure to the friendliness of officials and people."

It is really hardly necessary for the missionaries to repel the charge "that missionaries have excited hostility by interfering in native litigation in the interests of their converts in Courts of Justice." Such interference is confessedly very rarely attempted by Protestant missionaries, and not nearly so often as is sometimes charged by Roman Catholic missionaries; and that it should be necessary to bring the charge forward at all only shows the weakness and corruption of the native Courts of Justice.

The charge that missionaries have manifested an improper desire to see vengeance done on the perpetrators of last year's outrages is, except in possible isolated cases, as unfounded as Mark Twain's ignorant charges against Dr. Ament and his colleagues in Peking and its vicinity. Men who have examined the whole question with an honest desire to arrive at the truth without prejudice or partiality allow that the behaviour of the missionaries as a body has been not only above reproach, but worthy of praise and gratitude. They have been anxious, as we have all been anxious, to see outrages such as those of last year made impossible in the future, and as long as human nature is what it is, men must be deterred from crime by the conviction that it will be followed by punishment; and not to have punished and punished severely the culprits of last year, would have been to invite a repetition of their crimes. "*Judex damnatur cum nocens absolvitur.*"

Upset in the Yangtze.

A RIVER TRAGEDY.

The following narrative written on water-soiled and scrappy paper was forwarded from Po-shan, the first city in Szechuen province,

coming up the Yangtze River, and is dated 4th May:—

The unexpected often happens, and the accident which makes it necessary to use this dirty scrap of paper to scribble you these few lines was very unexpected. In the Po-shan gorge, about fifteen *li* below the city of that name, on 1st May, between four and five o'clock p.m., our three-roomed houseboat was completely blown over by a sudden gust of wind coming down the mountain side. The wind was not thought to be strong enough at the time to make good speed, and as there was a place on the shore where the men could track with their rope, they were on the bank for that purpose, but the whirlwind was so sudden that it entirely capsized the boat in less than a minute, upsetting the men and pulling the rope from them. Thus no blame can be attached to the boatmen for the accident, unless it might be on account of the sail, which, being a side-sail, may have been too heavy for the boat. The boat was strong and well ballasted, but narrow and not so deep as some of the other three roomed houseboats. The crew were all fine fellows and did not use opium. We were making extra good time, travelling over 500 *li* in five days, and we felt perfectly safe, as the men all seemed so trustworthy and knew their business so well that it never entered our minds to say to them "be careful." We had always a dread of houseboats, but this time everything seemed so favourable that we settled down in our moving home to study and enjoy ourselves until we found ourselves in the water. On the boat were myself, wife and three little girls, aged respectively, five years, three years, and four months, and a Chinese cook, a teacher and an amah. I was sitting in the front room talking with the teacher, my

wife was in the middle room writing to her mother, the amah was sitting there also with the baby in her arms, and the cook was baking in the back room with my two little girls intently watching him.

Suddenly there came a great gust of wind which turned the boat flat on its side, and the frail craft immediately filled and sank, so that nothing remained above water except the gunwale on the port side. I at first tried to get through the door to my wife, but then thought it would be better to get out through the window and try to pull the others out of the other windows. I got through and pulled my wife and oldest daughter out through the middle window. The child had run to her mother as the boat was going over, saying "This is a queer boat to fall like this." The men working the sail and at the helm did good service by helping our teacher out. Our second girl and the cook were thrown into the water, where the child clung to the cook, who passed her over to the helmsman, who saved her. We owe the life of our daughter to the faithful cook and helmsman. The amah in the middle room with the little baby in her arms, was thrown violently down, and the table striking her, she became unconscious and lost hold of the baby. I caught the amah through the window, and with the assistance of a boatman, hauled her through the aperture, being only about one foot square, and the woman weighing about 200 pounds. Thus all aboard the boat were saved, except the poor little infant. We grappled for the body in vain. The child is buried in the great deep of the Po-shan gorge, with the towering rocks on either side for her monument, waiting "till He come."

Behold us now, having all got out of the interior of the boat,

perched on the gunwale of the capsized craft and drifting rapidly down the stream with the current. There was a small boat close along shore with some men in her whom we hailed for assistance, but the fellows began to argue with us about the price to be paid for taking us off before they would come to our aid. At last a suitable reward being agreed upon they started to paddle out towards us, but just at that moment one of the regular river life-boats came to our relief and took us all off the wreck. The men in the life-boat were very kind to us, wrapping us up in their own clothes and doing everything in their power to make us comfortable. Afterwards a second "red" or life-boat came to our assistance, and we all started in company down stream in the wake of the drifting wreck. After some time the boatmen succeeded in attaching a rope to the wreck, and at last, after drifting some thirty *li*, they got the overturned craft to the bank, pulling her ashore near a little jutting point of rock called Kao Min Beh. It was then dark, but we roped the boat securely to the rock and the life-boatmen promised to help us in the morning to get some of our things out.

Our amah came to all right in time, but wept bitterly for the little baby. Then she said she would see her again in heaven, because Jesus loved children and had said, "Of such is the kingdom of heaven." Soon all was still but the moaning of the wind and the rippling of the water, which was then rising rapidly. We knew that this meant the deeper filling of the overturned boat and feared she might sink altogether out of sight before morning. The moon was shining beautifully, silvering the majestic rocky cliffs around us, so our two girls being asleep and warmly wrapped up in the life-boatmen's clothing, my wife and I

crept out to search once more for the remains of our precious baby; but as might have been expected our quest was of no avail. When morning came we easily persuaded some of the kind-hearted life-boatmen to help us to look for the little corpse, but, alas, the result of their search was the same as before.

Our boat contained all our most precious keepsakes and wedding presents, college diplomas, ordination parchments, photographs, etc., which we brought from Chen-tu last summer to save them from the rioters; also our good clothes, cooking utensils and bedding, together with stores enough to last us for the next two or three years, and many new books, drugs and other goods. Then there were all our servants' boxes on board, containing among other things the curios they had bought in Japan while there with us last year. A few of the boatmen, together with me and the cook, tried every effort to get the boxes out, but they were so heavy with water, and there being nothing solid for us to stand upon, we found it impossible to lift the trunks. The rock to which the boat was moored was perpendicular and the water very deep.

We had thus to work under great disadvantages, and the best we could do was to unlock the boxes or smash them open and take out the contents. These were thrown into small boats and rowed to a convenient place on the opposite shore where we could dry the recovered articles. We got out what silver we had with us and all the cash, except five thousand. The boat sank to rise no more, about twenty-four hours after it had first capsized, about thirty *li* higher up the river.

The sun came out bright and clear and the day proved a fine one for drying the things we had succeeded in getting out of the boat, but we found rubbers, boots, gloves, and everything that could be mismated had its mate missing, thus rendering much we had worked so hard to save useless. But we were very thankful for the few things we had saved. Our college diplomas were lost and our presents were all gone or destroyed. Still we and our two children were spared, for which wonderful deliverance we return thanks to the Almighty.

W. E. SMITH.

—*Shanghai Mercury*.

Missionary Journal.

BIRTHS.

At Soochow, on the 26th May, the wife of Rev. J. A. G. SHIPLEY, Soochow, of a son.

At Pakhoi, on the 12th June, the wife of the Rev. A. H. BACH, of a son, Hans Tinjan.

DEATHS.

At Tamsui, Formosa, on the 2nd of June, GEO. LESLIE MACKAY, D.D., Canadian Presbyterian Church, of cancer of the throat, aged 57 years.

On the 2nd of June, on a Chinese junk, off west coast of Hainan, of typhoid fever, CARL C. JEREMIASSEN, missionary, aged 54 years.

ARRIVALS.

AT SHANGHAI:

On the 2nd June, Mrs. MENZIES, (returning) and Miss APLIN, for C. I. M.; also Rev. J. W. INGLIS and Rev. HY. PULLAR (returning), for United Free Church Mis., Manchuria.

DEPARTURES.

FROM SHANGHAI:

On the 8th June, Miss BATTY, C. I. M., for Canada.

On the 14th June, Rev. C. A. MORGAN, C. I. M., for England.

On the 29th June, Mrs. BRYAN and family, Am. Bapt. Miss., for U. S. A.

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